





Prudential Instructions
to the POOR BOYS,
fitted out by the Corporation of the
MARINE SOCIETY.
with moral and religious advice
adapted in a Sententious manner
to their Condition.
and to every one who is a Candidate
for Happiness on Christian principles.
by J. Hanway Esq.

MVCCLXXXVIII.



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PREFACE.

THE following little system of ethics and divinity is intended to be adapted to the apprehensions of the inferior part of our fellow-subjects. Many of the poor boys, who are the object of the *Marine Society*, have not had any learning; others can only boast of having been taught to read.

The sententious manner in which this tract is written, with the numerous divisions of the matter it contains, may find their way to the hearts of these young persons much better than the ordinary method of moral or theological reasoning.

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These boys will have moments for reflection, that they are not like the beast that perishes; and it is to be presumed that the more attentive they are to this degree of instruction, thus conveyed to them, the more regard will be shewn them by their commanders or superiors.

Men who think of the immortality of the soul, and a state of rewards and punishments after death, cannot be idle spectators. A Christian without charity is a contradiction in terms; and how can they shew it better than by attention to the moral and religious conduct of these young persons?

In the mean time, the more sober part of the ship's crew, or any other boy or adult, into whose hands this little tract shall fall, may benefit by it;

it ; and consequently there will be a double chance of rendering it useful, for the sacred purpose for which it is thus presented to the candour and piety of the public.

J. H.

Red-Lion Square,
Dec. 1783.

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A D V I C E
TO THE
BOYS FITTED OUT
BY THE
MARINE SOCIETY.

The beneficial Design of the Society.

MY GOOD LAD,

You are permitted to attend here, that by the providence of God, supporting your own industry, you may be *made a man*!

It having pleased the Almighty to afford you so friendly a protection, it belongs to yourself to take all the advantage of it you can. By his good providence, we all live and enjoy the *sweets* of life; and for his gracious purposes, often taste of its *bitters*.

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You

You now have an opportunity of learning to be *a man*, in the best sense of the word. The motto of this Society is, *Charity and Policy united*. Our charity is to you, and our policy to our country.

The bond of all true friendship, the tie of all true charity, and the means of all right understanding, depend on diligence and gratitude, with respect to God and man.

See, then, that you acquit yourself as a true subject and a sincere man: adhere to your duty, and you may be assured that all will go well with you.

If any boy is lazy, beggarly, and worthless, he is unworthy. Your benefactors suppose that you will hereafter act such a part as to deserve their kindness, otherwise they would leave you to seek your bread where you can find it.

You are to give proof of your good mind, and manly disposition, by doing as you are bid; exercising your own understanding, that you may perform what is required, with care. Any boy who intends not to be *good*, had better, at once, go about his business. If he runs the hazard of swinging at Newgate,
instead

instead of doing his duty, how is he to fight his country's battles like a brave man? If he shews a bad example, he will act like an enemy to honest boys, and will be treated as he deserves.

Every good boy will be faithful: that is, he will act an honest part, which all men are bound to do while they live in the world. If you mean to avoid punishment in this world, and look forward, that when you die, you may not fall into everlasting destruction, *be honest!* If you act a fair and manly part, all things will wear the face of satisfaction. Do your duty, and while you are advancing to manhood you will increase in knowledge.

Bad Acquaintance the Spring of great Misery.

IF you should happen to be acquainted with a man or a boy who is given to *thieving*, you must act honestly, and fly from *him*, as from the *devil* himself, who goes about seeking whom he can devour; or, depend on it, such man or boy will devour you. If you do not forsake him, God may for-

fake you, and give you up to your own heart.

If such a person can be brought to repentance and amendment, it is a work which our religion requires us to perform; it is a task of the most glorious kind, but hard for you to perform. You must acquaint your officer of whatever is amiss.

Honour of the Service.

EVERY boy must be attentive to the *honour* of the service, and maintain his reputation in his ship, or he will sink into contempt; consequently it becomes a common cause, to see that his companions act a fair and honourable part.

Without Honesty no Boy can remain in a Ship.

IN all things be *faithful*, and serve God with a willing mind; this is the way to have a clear conscience, to succeed and conquer, not our temporal enemies only, but the devil and all his works.

Every good officer will be watchful of your moral and honest conduct, that you may get forward

forward with reputation, and do us honour; and not that we should go a begging “*Pray take this boy.*” Act as you ought, and the language will be, “*Pray give me one of your boys, I hear them spoken of with great honour.*”

Discipline the Spirit of all good Institutions.

YOU are now to learn what is meant by *discipline*, which is one of the best things in the world, whether by sea or land. It is the soul of war, and the very heart and comfort of peace. To observe good order and regularity is the highest merit: where good discipline is kept, all things go well: it is the glory of commanders, and essential to the happiness of a ship's crew. Only such officers as maintain good order and discipline are truly beloved and honoured.

The fore-mast-man is made of the same stuff as his officer; and his reason dictates to him as clearly, that from the moment *discipline* ceases, *confusion* takes place; and he is as subject to suffer from confusion, or the want of a *true command*, as his officer: for, indeed, how can the *duties of obedience, hu-*
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manity,

manity, or religion, be exercised without order?

Now, my good lad, you, who will soon understand this as well as I do, will not need entreaty, much less severity, to be kept quiet. If you are a fool, and without common sense, you are fit for the rod, and can be happy nowhere.

Courage is a Qualification which no Man at Sea can do without.

ALL men learn to be courageous by habit and practice; but some are by constitution more dauntless than others. A man who serves in a British ship of war, should have a heart not to be conquered.

It is necessary to be courageous, to preserve what is understood by *presence of mind*. It is said of seamen in the British navy,

“Let them be rous’d, loud storms shall make reply,
“And thunder echo to the trembling sky.”

In a word, courage to a sailor serving in the British navy, is as familiar as eating and drinking. But remember, my lad, we should all endeavour to be as heroic in virtue, and
the

the principle of acting right, as we are courageous in battle, and steady in all conditions. Though we cannot command events, true courage founded on virtue is joyful, and does not suffer the mind to be dejected with any evil.

It belongs to the officer who commands, to shew conduct ; as to the seaman, who is to execute, to shew valour. “ He that loseth
“ wealth,” say the Spaniards, “ loseth much ;
“ he that loseth his friend, loseth more ; but
“ he that loseth his spirit, loseth all : ” and so it is with courage. The more firm and virtuous a man is, he ought, in all reason, to be the more brave and joyful : even in death he will be joyful ; for virtuous men always find a support in their own breast : as they mean well, God is their friend, and they are a match for all the powers of darkness !

Choice of Boys, with regard to Health and Strength.

FOR the same reason that we intend to employ our humanity in the service of our country, we aspire at being instrumental in breeding up a hardy race, distinguished in their persons, as well as their good minds.

The boys admitted here are of a firm good make, and of a sufficient stature for their years, promising to make strong, as well as active men, such as are necessary for the management of cannon. Every gun has its gang and its captain. Boys of a weaker make should remain on shore, and follow other business, such as is suited to them.

Attention to the Welfare of the Boys.

SOME of the boys received know not where to get a morsel of bread: But do you think Fortune renders them the less our children? We have not the less regard for them, for their standing so much in need of us; and if the parents are not good people, we still mean to preserve their son. On the other hand, the father who is well spoken of, may bid fairest to have a good son: yet this is not always the case: the greatest object of compassion is he who is suffering from the iniquities of the parent.

The Advantage of learning to read.

EVERY boy should be able to read, as well as say his prayers. He who can do both in a proper manner, should take pleasure in assisting them who have not been so well taught. You are all embarked, as it were, on the same bottom; and a golden opportunity is offered you of shewing kindness to each other. Considering the age at which you appear here, you are not supposed to require the tutelage of little children. By a habit of exercising kindness, you will learn to make the whole of your life much happier than it could otherwise be. The Almighty sent us into the world that we might assist each other. This is Christian charity, which is the bond of all virtues.

It is for the credit of those who can read easily and familiarly; that is, as they speak, not toning it as if they were singing. But it will still add much to his merit and esteem, who can act as an assistant, and help others who read so imperfectly as to stand in much

need of instruction *. It may require time and patience to bring some boys forward in this necessary part of learning.

There are many bad Christians who can read very well, and many good ones who cannot read at all : but this proves only, that the bad employ their reading to a bad purpose, and that the *good* would be more happy, if they *could* read : if so much attention had been paid to their education, it would have been better for them, for this plain reason, that every Christian is required to read the Scriptures, that he may know what is contained in them from the testimony of his own eyes ; and beholding the rock on which his faith is built, he may be kept the more steady, and persevere unto the end of his life.

Every act of kindness will contribute to prevent foolish quarrels, and undisciplined noise, which are by no means proper under this roof, or at sea. Good sea-songs and sober jollity are very good things : a boy may

* It must be supposed some of these boys, who report that they can read, require spelling-books, which the Society supplies.

dance and sing, as men usually do when at sea, and yet preserve perfect good order.

If you learn the glorious lessons of kindness, you will act like a *man*, and like a *Christian*; gaining honour and reputation by shewing your good affections, and proving that you have patience and resolution fit for any part of life.

Fine weather furnishes leisure in ships at sea; and sometimes when they are in harbour. Happy are those seamen, who know what to do with every hour of their lives!

Idleness is the root of all *evil*: it is right to have something *good* to do, at all times; and when we cannot employ our *hands*, we may employ our *hearts*.

Religion is the Fountain of all Good.

THERE can be no peace nor good order where the duties of religion are neglected. You must offer the daily tribute of your thanks to God, your father and your friend, the great Lord and giver of all, who sendeth rain upon the earth, and nourishes it, so that it produces to us what the holy Psalmist calls *marrow and fatness*. You must never

forget *Him*, who appears in all his works, at all times, in the calm, as well as in the storm.

Pride is the Source of all Wickedness.

PRIDE is the worst of all passions: it is the cause of ingratitude: it was the fall of angels; and it has ever "gone before a fall." It is generally the open or secret cause of disobedience, laziness, ignorance, and insolence: it works on the heart so forcibly and so deceitfully, it tempts some to do the worst deeds that can be imagined. Little do we know how cunning the devil is, when he employs pride in his service.

Of all the vices which grow up in the mind, as men grow in stature, there is none more common, or more dangerous, than *pride*. It shews itself among the *poor*, as well as the *rich*, and appears in a thousand forms, lurking in the heart secretly.

"Pride was not made for man, nor furious anger for them that are born of a woman."

"The beginning of pride is, when one departeth from God, and his heart is turned
" from

“from his Maker.” If you are *humble*, you will take advice ; you will obey, remembering that *mockery, reproach, contempt of others, sullenness, unwillingness to learn and to do your duty, cruelty, an unforgiving temper*, and such like, are so many signs of a man’s being proud.

Solomon says, “ Vengeance, as a lion, “ shall lie in wait for the *proud* ;” but, “ *Humility*, and the fear of the Lord, are riches, “ and honour, and life.” Can a wise man be proud ?

The proud are hated of God ; and they “ that plow iniquity and sow wickedness, “ will reap the same.” The wise man, from whom we gather this knowledge, considers pride as the seed from which all wickedness grows.

Pride is a proof that a man is *ignorant* ; ignorant of himself, and ignorant of what other men think of him ; in short, he is a *fool*, and one of those fools who is the least to be pitied.

In order that you may avoid being in any degree proud, or fall into the very crime which you discover in another, cherish *humility*

mility in your breast ; compassionate even those who most offend you : if they are *ignorant*, they are pitiable : if they are *perverse*, the more deplorable is their condition. If you love your own soul, set them in the right way, whenever you are able to do it : whether you use admonition or persuasion, be assured that it will be your greatest honour.

As soft words turn away wrath, they subdue the proud, while they comfort the humble. — Think of this on all occasions, and walk humbly before God and man !

The Advantages of attending to Instruction.

ATTEND, young man, and let not your thoughts wander. — Were you the son of a lord, you could not be better advised.

Attend to the instruction which is given you, remembering that Solomon, the son of David, God's chosen servant, himself being a man of the greatest wisdom, hath told us :
 " Poverty and shame shall be to him that
 " refuseth *instruction*. But he that regardeth
 " reproof, shall be *honoured*."

To

To be honoured, is an expression of great worth and esteem among men. What is here said is as true, and as much to be depended upon now, as it was two thousand years ago. If you diligently regard what you find in these pages, you will be sensible of their force, as all people are, who live as if they were in earnest with themselves, and seek their own happiness.

You have heard, that it is more easy to give advice than to take it : but it is of more importance to our happiness to *take* it, than to *give* it. Your soul is as valuable in the sight of God, as that of the greatest monarch ; therefore, as you love it, set out *honestly* ; and rather part with life than your principle of truth and justice.

Nothing can be more true with regard to both worlds, than that "honesty is the best policy." And as the providence of God is over all his works, which none but Infidels distrust, be assured that the meanest amongst us is an object of that providence.

A good

A good Man will be a good Subject.

THE Governors of this Society, who take you under their protection, mean that every thing that is good for you shall be done with all the care and humanity which becomes the honour of their condition, and fit and proper for yours, making the common happiness their delight.

This cannot fail of rendering you an useful subject, for it will make you a good man; and a bad man cannot be a good subject.

A good subject does every thing for the common good, and the duties he owes to others. If you learn to distinguish and act as you ought, for your own good, you will be happy.

Contentment with good Things, a Proof of Sense and Virtue.

WHETHER in the King's or merchants' service, you will be made very useful to yourself and others. The best thing is that which is the easiest to come at; and to make a little go a great way, the wisest measure that can be taken. The more temperate we are accustomed to be, the less
subject

subject to feel real want ; and we should never make an imaginary one. By being unaccustomed to superfluities, men are as much at their ease as if they were rich. Over-indulgence in superfluous gratifications, often renders the rich miserable.

Every day discovers that nature is very moderate in her demands : if it were not so, we should not see on what a slender pittance many live, even with ease and comfort.

The most temperate are the most happy.

IT being obvious that the great end of eating and drinking is to support life, health, and vigour ; temperance and labour are oftentimes of greater value than all the dainties of the rich. The diseases which attend a profusion shorten life, and weakening the powers of the understanding also, render death the more terrible.

The sad effects of false gratifications, prove that the bounties of Providence are distributed with a more equal hand than is commonly imagined ; and that if we have food convenient for us, we are really, and in the sight of God, in a better situation, than when affluence tempts us to be guilty of excess.

cess. How many, for a few minutes' pleasure, suffer years of pain, and die miserably !

Seamanship the Honour of our Country, and one of the most useful Employments.

IT is an easy task to learn seamanship. It will be a play-game to boys who apply ; but no knowledge is to be acquired without application. Aspire at being asked how you came to know so much.

To knot and splice, and perform such duties as able seamen are wont to do for the use of a ship, is one part of seamanship.

Learn the names of the ropes and blocks in the rigging of a ship, and what their uses are ; and to unrig and rig her again ; to furl and loosen the sails : nor is it a less lively and manly duty to go aloft. You may learn how to steer ; to moor and unmoor, and perform every duty ; but nothing is to be done by laziness, or by being careless.

All of us should be seamen at heart ; and when we find it more profitable to live on the water than on the land ; or that our British spirits lead us to take our share in the glorious work of defence at sea, it is a glorious
task

task to buffet the elements, and keep our enemies at arms-length. This is a work our nation has ever held in the highest esteem.

To be a British subject, and not stout at heart, is a contradiction. As long as we breathe we must be valiant. Better is it to die, like free subjects, and brave men, than to live like slaves or cowards !

*The Use of Cannon, Small Arms, Drums,
Fifes, &c.*

WELL then, my lad, when it happens to be put to the test, whether we must conquer or be conquered, is it not a most excellent thing to know what to do with a cannon, which is the bold instrument of defence ? You will soon see what they are, with their proper carriages, breechings, cartridge, ball, rammer, sponge, &c. ; and you should learn how to use them, to be ready for action against an enemy.

If it should be thought proper, to set you the stronger on your legs and to be the more dexterous with your hands, you may be taught what to do with a musket. A part of the crew of a ship often use small-arms.

It

It may be observed that sailors generally bend forward in walking, owing, perhaps, to their being used to walk between decks, some merchants' ships not being the full height of a man between decks. A ploughman also usually bends forward more than a seaman : a soldier is taught to carry himself erect ; and to keep the body upright contributes to beauty and health, and in youth may add something to stature. In these several views, the kind of exercise I am speaking of, will be for your benefit, as well as amusement. It will also be an amusement to learn to beat the drum, and playing on the fife will afford you much pleasure. All this you may learn, if you keep yourself clean and press forward, desiring to be instructed, and not skulk about like a lubber.

Every thing that is good for your health, your growth, your future good fortune, and your honour, is intended ; and happy will you be if you do your duty.

The hand of industry is the hand of virtue, and will make every condition administer to good. If you are wise, you will soon discover the great advantages you may enjoy,
under

under so noble and generous a protection; be therefore attentive to *every part of duty*, that you may acquire the fairest reputation, and the good word of the captain and all the officers.

The idle Man is a miserable Man.

WHAT are the offences that create so much want and misery in the world as we see it?

Idleness is the root of all evil. Those who are busy in doing mischief, may be entered in the list of the idle; and he who might be much better employed, is likewise so far idle. Those who are perplexed what to do, can never be so happy as the *industrious*, who do what they ought, whether for themselves or others.

He was as good, as learned, who established it as a maxim, that "every day we pass without doing *some good*, is a day lost" In this respect, he who works with his hands, and contributes to the common stock, worshipping God with a willing and contented mind, is well employed, and a happier mortal, than such of the rich as sigh because they do

do nothing ; or know not how to do any thing that is good.

The true end of living is to employ time well and usefully, as intended by God ; not merely to eat, and drink, and amuse ourselves, but to answer the great end of our being.

But he who industriously goes out of the road of honesty, in order to be rich, is a worse man than he whose indolence prevents his working : they are both in danger of perishing.

The *idle* often die of various diseases, sometimes for want. If they *can* work, but *will* not work for themselves, what title have *they* to the bread they eat ? It is insulting the charity of the laborious who work for them : the best excuse for them is, that they are mad.

You have beheld many in great misery. I dare say the chief part of them were very idle, and very ignorant people.

To be bred up in *idleness*, is, in effect, to be bred to *want* and misery.

Observe the force of the Wise Man's remark on *idleness* : " As vinegar is to the
" teeth,

"teeth, and smoke to the eyes, so is the *sug-*
gard to them that send him." Is not this
 beautifully true? Is it possible for him not to
 be despised and hated?

Lazy, perverse, or disobedient boys, often
 turn out worthless men.

Happy it is when they fall into such hands
 as will give them proper *correction*, and save
 them from the miseries youngsters of this
 turn often bring on themselves.

The industrious make friends of every one,
 because every one sees they are friends to
 themselves.

The hardest condition is theirs who are
 willing to work and cannot find employ-
 ment.

Is it not a happiness, that employment is
 found for you, such as may make you pro-
 sperous all the days of your life?

It is a sad truth, that perverseness and care-
 lessness in parents is frequently the cause why
 the child suffers great misery: for it is not
 poverty alone, but bad example, which occa-
 sions so much distress in the world.

And what shall we say of the idle and
 worthless son, who is not the better for hav-
 ing

ing the example of a good parent before his eyes ?

Those who choose to seek their daily bread by *robbing* their neighbour, rather than by *working* for him to be entitled to wages, must not be surprised if at length they find their reward at the gallows.

Gratitude for being relieved and sent to Sea.

CONSIDER the advantages which you may enjoy by being received under the patronage of this Society, and make a proper use of it, being grateful to God, the giver of all good things; and grateful to your fellow-subjects, who have been thus mindful of you.

Nothing can give a stronger proof of a base mind than the want of *gratitude*, except returning a *good* office with a *bad* one.

Gratitude being always at our own disposal, and being reminded of it, as often as we breathe, eat, drink, or sleep, can we avoid looking up to heaven without thankful hearts ? Can we receive the mercies of God without gratitude ?

And what are our fellow-creatures who do us good ? Are not they instruments in

the hands of God? Are not they as messengers sent from heaven? And can we behold them without love, respect, and reverence?

If it were not for gratitude, for benefits received of our fellow-creatures, we might as well live like beasts in forests. It is remarkable, that we hardly see among beasts any instances of ingratitude; many give strong instances of gratitude to man.

A merciful man is not only merciful to his beasts, but he owes them a kind of gratitude for the services they do him; and though he may kill the ox that ploughs his field, he may not put him to any pain or torture.

We cannot be sociable, nor religious, without gratitude; we are always in want of assistance, and ingratitude forfeits a title to it.

It is our constant duty to relieve and serve each other. This is *charity*; and for this we are promised the joys of heaven. Can there be stronger proof of the delights, the charms, the power of gratitude?

To apply this doctrine to your own condition, think of the gratitude you owe to the

founders of this institution, and to those who now put you in the way of being happy all the days of your life. But forget not the condition. Industry is the *word*. The *slug-gard*, of whom the Wise Man speaks, is next in rank to the *thief*: if he finds food, it is as we furnish it to an *idiot*; with this difference, that the *slug-gard* ought to be beaten with many stripes, till he finds the use of his hands.

Diligence and Patience, under Admonition, a proof of a good Heart.

THE truest way to express your gratitude is to be good and virtuous; that is, to be *true to yourself*; for then you cannot be *false* to any other person: and if you are honest, and do not imitate *knaves*, nor *fools*, you will also be respected by the world, and live in safety.

Your common sense tells you that the quicker you learn the duties of a *seaman*, which are set before your eyes, the better it will be for you. Therefore attend to what is said, observe what is passing, and take all opportunities

ties of learning every part of duty, and every thing that is good and useful.

Never be impatient under *admonition*: it will rarely happen that you will be admonished, unless you stand in need of admonition.

Boys are much oftener hurt for want of correction, than by having too much of it.

The Wise Man says, "He that, being often reprov'd, hardeneth his heart, shall *suddenly* be destroyed, and that without remedy."—

Whence you may discover the difference between those who *amend*, and those who are *obstinate*. The being destroyed suddenly, and without remedy, signifies, that if correction loses its wholesome effect, it is like converting food into poison.

Happy is he whose teachers observe the due measure, and act like Christians, as well as men of understanding, and good officers.

Habits make Sinners or Saints.

EVIL habits indulged grow up with us: if you would live with honour, and die in peace, be good while you are *young*; and when you grow *old*, your virtue will stick by you, as a sure friend in all fortunes.

Whether it regards good-nature, generosity, emulation, or any other quality which renders a man beloved, much depends on habit.

To be comfortable, a man must find pleasure in his own breast, and be satisfied with the events of life, whether they be fortunate or adverse.

Much, I say, depends on *habit*. Virtue is strengthened by habit, and so is *vice*: but the difference of a *good* habit and a *bad* one, is as great as the difference between virtue and vice.

You have understanding to feel and discern the difference of good and evil. What is *good*, cherish in your bosom as your dear companion, and your friend. What is *bad*, reject; drive it out of your heart: fly from *it*, and make it fly from *you*.

Our religion, as *Christians*, requires *self-denial*; and what makes this familiar but habit?

What makes one man civil and another brutish in his manners? It is habit.

How do men bear poverty and pain with resignation? It is habit still which assists them.

Well

Well then, my good lad, use yourself to nothing that is *bad*; practise yourself in every *good* thing; so shall you be acceptable in the sight of God and man!

Honesty only is safe and honourable.

“No man is wise or safe, but he that is “honest.” Every one *eats*, but those who will not *work*, often *steal*: and their understandings become so darkened, they do not discern that thieving must end in misery in both worlds. The consciousness of evil haunts the perverse in *will*.

“The wicked flee when no man pursueth, “but the righteous are bold as a lion.”

He that gains *honest bread*, is a good subject to the king, and useful to others as well as to himself; and he lives full of *comfort* and *hope*: but the man that gains *dishonest bread*, or, in other words, is a *thief*, is at enmity with mankind, and ought to be treated as an enemy, even to imprisonment and death.

Keep your heart with great diligence, for we are assured that out of it proceeds all the

good or evil we do. If we leave the heart to keep itself, that is, are heedless of what we think, say, or do, we are sure of thinking, saying, and doing what is wrong.

If this be true of *men*, it cannot be less true of *boys*, or *young men* not arrived to maturity of reason; but they know what is good and what is evil.

Be on your guard continually, till uprightness and honest dealing become your delight, as well as your defence.

If you act like a diligent, honest boy, and are really such in heart, you will enjoy a *cheerful* mind, as the reward which the great Friend and Father of mankind bestows on the *innocent*, whether they be poor or rich.

Without *obedience*, the rich cannot do their duty, more than the *poor*.

The Almighty is no respecter of persons: all who obey God, keep his commandments.

A Thief in the Pest of Society.

THE eighth commandment, given from the mouth of God himself to *Moses*, is, "Thou shalt not steal."

The

The most ignorant nations generally punish thieves. With us you know that thieves are punished with great severity, even to death.

Thievery is much oftener discovered than *thieves themselves* have wit enough to imagine. God confounds their devices!—

The Portuguese proverb is, “The Devil has a hood, (alluding to the dress of a friar,) but it doth not *cover all*.” By some means or other, thieves are generally found out.

Be you more afraid of the thievery than of the discovery; for if a man were mad enough to defy the gallows, in confidence of concealing his evil doings, yet would he live at enmity with God, and plunge himself into misery.

As people grow corrupt in manners, *thievery* becomes the more frequent. Laws must consequently be the more severe, and the more care should be taken to instruct the rising generation.

Exercise your mind in the love of truth and honesty, they will never forsake you.

On board of ships stealing is hardly ever concealed, as there is no back door; and on

shore the magistrate, the constable, the judge, the awful tribunal, the prison, the irons, the horrors of confinement, and, in conclusion, the dreadful scene of the *gallows*, are the reward of *thieving*.

In the mean time, an evil conscience haunts the thief; even the rustling of leaves, or the accidental barking of a dog, fills his mind with terror. Such is the dreadful state of his conscience; for "the wicked," as I observe on the head of honesty, often "flee when "no man pursues," The *just* encounter all dangers with so intrepid a mind, that even death itself hath hardly any terrors. The reason is plain: they trust that *God* is their friend!

The crime of *thieving* is of the blackest dye, and most hateful. Of *wicked* persons in general, the Wise Man says, "The hope of "the wicked shall be cut off, and their trust "shall be as a spider's web." Accordingly we find that thieves are cut off in trouble and disgrace; and, in spite of their confidence, often die a miserable, and an infamous death.

Drunkenness is as shameful as it is sinful.

SOBERNESS keeps men cool; they know what they are about.

It is constantly observed, that he who is given to *strong liquor*, as well as him that is *lazy*, is generally in want, and in a filthy condition. Such persons often ruin their health, and render their days as *miserable* as they are *short*: this is not the way to die the death of the righteous.

A man *in drink* is disabled from being of any use to himself or others: and if, being *drunk*, he is guilty of a crime deserving of death, he will be hanged for it when he is *sober*. At best, he is a prey to every one who pleases to make him so.

A habit of drinking strong drink renders a man eager to heat and disturb his brains, as if he were afraid of being burthened with *reason*; or imagined that happiness consisted in the absence of thought; whereas the direct contrary is true. And if it were not, what would be the difference between the *man*, who, doing his duty, looks forward to the enjoyment of *safe and peaceful hours*, in

this world, and happiness in the next; and the ox, driven into the slaughter house, knowing not that it is to deprive him of his life.

Our *small beer*, being good of its kind, is an excellent liquor for seamen, as well as landmen; it helps to keep men at sea in health, as well as in spirits: those who drink too much of it, destroy its good effects, and bring on disorders. This is the case of every thing taken in excess.

Water is the liquor which nature presents us, and, being good of its kind, is beyond all others in the world. Most happy are those who are contented with it, and do not commit excess in swallowing too much, for this hurts the health, and exposes even the pure element to suffer in reputation.

He who knows what belongs to his duty to God or man, takes care not to offend by the abuse of *good things*, when they come in his way; for that converts them into *bad things*.

To die for want, that is, to be really starved, is the hard fortune of very few in the world; but to die of *excess*, is a common event,

event, either directly, or by its consequences: this, I say, happens much oftener than is generally believed.

Gluttony and eating voraciously, equally shameful and improvident.

To be *temperate*, ought ever to be considered as a part of our religion. *Intemperance* in the use of meats, as well as drink, sometimes occasions immediate death, and always lays the foundation of diseases. Temperance is virtue to the mind, health and pleasure to the body, and good fortune to the soul.

What I have said of a *drunken man*, holds, in many respects, of a *glutton*. He seems to be better qualified for the society of hogs, than of *reasonable creatures* and *Christians*!

The advice given by the Wise Man, is, "Eat, *as becometh a man*, those things which are set before thee, and *devour* not, lest thou be hated."

Do you understand how a man may be hated for *gluttony*? *First*, For devouring more than the share nature has allotted to each of us; oftentimes ruining his *health*, and bringing

ing distress on his family and poor friends; and, next, from the offence he commits against reason and religion.

In regard to health, which is the salt of life, that gives all other enjoyments a relish; we find the Wise Man's sentence is, "Sleep cometh of *moderate eating*: he *riseth early*, and his *wits* are with him." In short, he is a *man* fit for business, as well as social pleasure; and knowing what he is about, fills up the character of a man. If he is not so merry as some jolly fellows, he is *equal* and *cheerful*: And cheerfulness, lasting long, is far preferable to jollity; and always renders us more respected.

What we call a *merry fellow*, is a character no wise man covets: he is frequently, in a moral sense, a *sad* fellow; perhaps a man without a grain of discretion, neglecting the duties he owes to his family and the community; and all this for the sake of a laugh.

Remember, my lad, that the objects at which some laugh are mournful; they laugh out of time: they should rather weep at wickedness.

Eating

Eating and drinking beyond what nature demands, is a custom that disgraces human nature.

But how are we to know whether we have eaten or drank enough, or too much? By our feelings of relief and increase of strength; or by pain or uneasiness, sleepiness or inability for work; whether it relates to bodily strength or the exercise of the faculties of the mind.

You have heard of a man's digging his grave with his teeth: in allusion to this, the Wife Man says, "The pains of *watching*, and " *choler*, and pangs of the belly, are with the " *insatiable man*."

You know that a certain respite from labour is given for meals. Nature should not be employed in two businesses at one and the same time.

Eating and drinking are great refreshments; but they require attention, both as to quantity and quality; and though the more cheerful we are in the society of our friends, the longer we may live*, yet that
very

* The great Francis Bacon, Lord Verulam, in his Thoughts upon Longevity, recommends *cheerful meals*; though, perhaps, cheerfulness

very cheerfulness sometimes betrays us : if we are not on our guard, we are subject to trespass.

Forget not that nature gave you *teeth*, that you might chew and prepare your food for digestion. If you eat too fast, or devour as a hog usually eats, your food will not do you nearly the same good, nor will the same quantity content you so well.

There are several disorders which come from eating too fast, as well as from eating too much.

The pleasure received in eating, to relieve hunger, is great ; but the greater the hunger, the more cautious you ought to be.

There are many instances of extreme hunger created by accidents, which have brought men to the gates of death ; and those who might have been recovered by taking aliment in a gentler manner, by eating voraciously they expired instantly.

Eating too fast always operates disadvantageously ; and this is a fault we English are much addicted too. Some foods are more

cheerfulness of mind may do the work as well as cheerful companions.

dangerous,

dangerous, taken in this manner, than others, particularly solid meat.

That which becomes necessary to us every day, and two or three times in the day, when we ought to lift up our eyes to heaven which sends us food, should also guard against all abuses of it by excess.

Remember that the exercise of *reason* is the glory of a man; and every action requires such exercise.

Gratitude for life certainly ought to make us administer to the glorious end for which it was given, with all due attention. This belongs to man, in the improved state of his reason, and not the less for his being poor; for his allowance being the more scanty, on that very account, he should take the greater advantages of his reason and experience, to make up for the deficiency.

It ought to be matter of consolation to the poor, that temptations to excess are generally not so great as to them who daily sit down to a splendid repast. For temptations to excess are created by variety of foods; and men frequently contract grievous pains of cholera, gouts, rheumatisms, and a long list of other disorders,

disorders, which may be carried to the account of the abuse of plenty.

Many are tortured for years, and amidst all their affluence are rendered the wretched victims of intemperance. Their minds are deprived of all the calm joys of a conscious rectitude; they do not possess their souls in sweet peace and tranquillity: the transporting expectations of immortal pleasures in the regions of the blessed cannot make the same impressions on them, as on the *poor man*, whose mind being unclouded, his exercise manly, his temperance equal and uninterrupted, he may look forward with the more pleasing hope of the joys which await his innocence.

The Liar is one of the most hateful Beings in Society.

THE difference between hatred and love, good and evil, light and darkness, is not greater than between him who is a liar, and him who speaks truth.

Great are the evils which beset us from falsehood. If *God is truth*, the *liar is his enemy*, and an enemy to society

If

If the sanctity of truth were universally neglected, men would be in a more brutish state than beasts.

Observe the remarks of the Wise Man, and write them on your heart :

“ I have hated many things, but nothing
“ like a false man ; for the *Lord will hate him.*

“ The lip of truth shall be established for
“ ever ; but a *lying tongue* is but for a mo-
“ ment.

“ A thief is better than a man that is ac-
“ customed to *lie* ; but they *both* shall have
“ *destruction* to heritage.”

Can words be stronger *against lying*, or
against him who is a *liar* ? *Liars* are the
children of the *devil* ; he truly is their fa-
ther.

No man is a liar for the sake of falsehood ;
it is because he is a coward, or thinks he shall
mend his condition ; or he seeks applause, for
words he never said, or for deeds he never
performed : he generally mars his reputation,
by the means he intends to maintain it.

The sober religious advice of the Wise
Man is, “ Keep thy word, and deal faith-
“ fully, and thou shalt always find the thing
“ that

“that is necessary for thee.” This is generally true, and proves that *honesty is the best policy*.

Now, my good lad, the advice which I give you, is, to prove to your captain and master, and to all the world besides, that you have a soul worthy the name of a *Briton*, by *daring* to tell the *truth*, though you should condemn yourself. It is thus you may be sure of maintaining a character, and that every one who knows you, will love you.

The Love of Truth the Delight of God and wise Men.

WHAT is generous? What is noble? What engages the affections of mankind? It is the love of *truth*. But it hath, with some humour and acuteness, been said, that “if we follow her too close, she will “kick our teeth out.” What doth this mean? Common sense informs us what it means. That there is a measure in all things; and that “truth is not to be spoken at all times,” nor all truths at any time: but *lies* are never to be spoken.

One

One of the most prudent rules of life, on certain occasions, is, to turn a deaf ear, and make no answer ; or, in other words, not to comply with any sort of importunity, to discover what we should not discover.

The *cunning* will ever be taking advantage of the *weak* to turn and twist them as best suits their purposes ; but those who have no right to require of us, to tell them whatever they please to inquire after, are not entitled to an answer. Turn a deaf ear, I say, to an impertinent question : or say civilly, “ that “ is a question I must not answer,” and not a word more.

If you are bound to secrecy by a promise, or if prudence teaches you to be silent, it is gross folly to make an answer : it may be treachery to another, or hurtful to yourself, but in no case does a *lie* admit of excuse.

The Guard of Speech is Prudence, which is the Parent of all Virtues.

KEEP a prudential guard on your tongue. Every one should hold his tongue when discretion requires it. *Prudence* is the sincere friend of *truth*, and the dutiful child of *wisdom*.

wisdom. Her assistance is necessary in every part of life, as the preserver of peace among men.

It is a shrewd remark, "Confine your tongue, lest it should confine you."

To shun *falsehood* is, in effect, "to court truth : as *silence*, when talking is dangerous, is a proof of understanding. Observe the Wife Man's admonition :

"The heart of *fools* is in their mouth ;
"but the mouth of the *wife* is in their heart :"
intimating that we should not talk foolishly,
nor answer an impertinent or improper
question.

Such is the force of caution in regard to what *we say*, and what *we do not say*, that the Wife Man informs us, that "even a fool,
"when he holdeth his peace, is counted wise ;
"and he that shutteth his lips is esteemed a
"man of understanding."

Prudence and *integrity of heart* are generally companions, and they give understanding, particularly in regard to speech : for,
"The words of a wife man's mouth are
"gracious ; but the lips of a fool swallow up
"himself."

In

In regard to reputation in the world, it is observed, that great *talkers* are given to folly ; they are sometimes great *liars*, and discover their want of understanding ; so a *tale-bearer*, and a *mischief-maker*, frequently mean the same thing.

Him who endeavours to set others at variance, *every one* despises : the best which can happen to him, is to be despised.

It is a beautiful saying, in praise of truth and sincerity of heart : “ The birds will resort unto their like ; so will truth return unto them that practise in her.”

Those who accustom themselves to delight in *truth*, act as agreeably to the laws of their own nature, as a bird which resorts to its own kind.

Many a man has died gloriously in the defence of *truth*, either for not saying that which he did not *believe*, or for maintaining that which he did believe. This has been the case of all the martyrs who have died in the cause of religion.

You see what a glorious thing it is to be cautious of what you say, despising falsehood, loving truth, and commanding your tongue.

Prophane

*Profane Swearing is an Insult to the Majesty
of Heaven.*

THOSE who have once established in their hearts the love of truth, and speak it, need not trouble or vex themselves; if others do not believe them, it is *their* fault. To back an assertion with an oath, supposes that nothing else is binding on him who swears.

But who reposes any confidence in a common swearer? His swearing shews that the fear of God is not before his eyes; and therefore he is not to be depended on when he does swear.

Profane swearing is so wanton an insult to the great Ruler of heaven and earth, it is wonderful that human laws are not much more severe against it.

The fine inflicted upon a common man, according to law, as well as I remember, is a *shilling*: but a man that swears often, may have so many shillings to pay, that he ought to prepare himself for a prison, and lie there in misery till he pays the debt. If this were
done

done in a few instances, the evil might be checked, if not cured.

Any person of the rank of a *gentleman*, swearing prophanely, is to pay for every oath, if I mistake not, the sum of *five shillings*. It might be better if he were constrained to pay as many pounds.

This custom of swearing is one of those iniquities which cries out against us. It is a shame and a reproach, and ought to be re-sented by the magistracy and the priesthood, or it may at length draw down the vengeance of Heaven upon us.

The practice of prophane swearing is not less foolish than wicked. Indeed all wicked practices are *foolish*; but prophane swearing is the most foolish of all foolish practices, and the greatest abomination among all who call themselves Christians.

A sailor may be as brisk as a bee, and active as air, and yet as sober-minded as any other person; and knowing what to do with his tongue, use it to his own honour, and the praise of God, who gave him speech.

A man of spirit and resolution will do his duty briskly, and boldly as a lion, smiling at danger: but no man in his senses can recon-
cile

cile running himself into the danger of making God his *enemy*.

He who loves God cannot take his name in vain, without much sorrow and contrition for the offence.

Prophane swearing is against all sense of duty to God, and in express violation of his commandments.

Remember that the Most High God himself, whose sacred name ought never to be mentioned without awe, has declared, in his *third commandment*,

“That he will not hold him guiltless who taketh his name in vain.”

To talk like a fool or a madman, and side with the devil, as all *swearers* do who take the name of God in vain, is one of those wickednesses which is practised, as if it were a pleasing thing : but he who takes pleasure in it is so much the greater offender.

Sober men, when their companions swear, remind them of it. Be assured that the best commanders will not suffer any swearing on board their ships. They maintain their authority in support of the honour of God, the great patron and friend of mankind.

Consider the calm sober admonition given us, on this head, by the Wise man : “ Ac-
“ custom not thy mouth to swearing, neither
“ use thyself to the naming the Holy One ;”

“ For as a servant that has been continually
“ beaten, shall not be without a blue mark,
“ so he that sweareth and nameth God con-
“ tinually, shall not be faultless.”

It is a great *fault* indeed, and no less a *sin*,
to name the *Most High* without a reverential
pause ; but to call on him in idle discourse,
perhaps to witness a falsehood, it thrills the
blood of every man of the least sense of feel-
ing.

Therefore beware, my good lad, not to
learn, what you will certainly *wish* to *un-*
learn ; what can never do you any *good*, but
must do you great *harm*.

If you accustom yourself to *swearing*, and
die without repentance, what will follow but
everlasting punishment in the world to come ?

*Lawless Commerce with Women turns the Eyes
of Men from Heaven.*

IT was nobly said, that "self-denial is the
"most exalted pleasure, and the conquest
"of evil desires the most noble triumph."
Many a man who gives himself up to a bad
woman, and feels the sorrows which attend
it, may acknowledge this truth in anguish of
heart.

Numbers of brave young men have brought
themselves to an early grave, who might have
sailed round the world, and drubbed our ene-
mies in every part of it.

The Wise Man says, "The fornicator shall
"be punished in the streets of the city ;
"and, where he suspecteth not, he shall be
"taken."

"If thou givest thy soul the desire that
"pleaseth her, she will make thee a laughing-
"stock to thine enemies."

Alluding to a harlot, he instructs us further,
in these remarkable words, which you ought
to engrave on your heart : "Her end is bitter
"as wormwood, sharp as a two-edged sword.

"She

“ She lieth in wait, as for a prey, and increaseth the transgressions among men.

“ Her feet go down to death : her steps take hold on hell.”

This description is just the contrary of what he ascribes to *Virtue* :

“ Her ways are ways of pleasantness, and all her paths are peace.”

How comes it, then, that *Virtue* is not constantly preferred, and her enemies rejected with disdain ? Because some men forget that they are *rational* and accountable beings ; and for a short gratification in the poisoned arms of an abandoned woman, against the light of their minds, hazard reputation, health, and even their eternal salvation.

When you go into the world, *beware* ; keep at a distance ; shun this wickedness, as you would shun the devil, whose work it is : avoid it as *disease*, and *pain*, and *early death* ; for hell and destruction dwell in the habitations of *harlots*.

The consequence of whoring among foolish men, is very fatal. Many more die of the *foul disease*, and of the disorders which

are the ordinary consequences of this vice, than can well be imagined : it is dreadful indeed, and particularly fatal to men at sea.

Consider that the sin of fornication is forbidden by the *Christian* law. The declaration made by *Christ*, the Saviour of the world, is plain beyond all controversy : that, “ no fornicator, adulterer, or unclean person, shall enter into the kingdom of heaven.”

He who lives or dies in the commission of this sin, you perceive, seeks his own destruction.

What work for repentance do men make by their vices ! Who can say he shall live a day to repent, or that he is sure he shall have a heart to amend his life ?

If we mean to *end* our lives happily, we must *begin* them virtuously.

Let me repeat to you, that when you go into the world, you take care whom you make your most intimate companion, man or woman. Seek for young men who have the fear of God before their eyes : for if you do not seek the company of such, you may easily fall into the company of others of a con-

trary character ; and following their counsel or example, become a victim to your own folly, and fall like the ox led to the slaughter.

Anger, indulged, produces Mischief without End.

IT is common among men, to make up in anger what they want in *reason*, as if anger and rage were good substitutes for want of kindness or want of sense.

Whether a man be rich or poor, if his passions are not controlled by his reason, he is in perpetual danger of falling a sacrifice to them.

Anger is a child of *pride*, for pride is generally at the bottom of *anger* ; and this is the more immediate representative of the prince of darkness.

The great Lord of nature, Christ the Son of the living God, admonishes all of us to follow him, using these memorable words :
 " Learn of me, for I am meek and lowly
 " of heart, and you shall find rest unto your
 " souls."

Now, my good lad, let me ask you, how it is possible for him who is wrathful, and suffers himself to be hurried into the extra-

vagance of evil words, or evil deeds, by the force of anger, to find that rest in his soul which the world cannot give, nor take away? Rest of mind can be found only in meekness, and lowliness of heart.

Reason, judgment, mercy, and charity towards our fellow-creatures of all conditions, unite their force in checking *anger*: for after all that can be said, if our opponents are in the *right* when we differ with them, how can we complain of them? and if they are in the *wrong*, are they not so far objects of compassion, or reprehension, but not of wrath?

The same *moderation* and *humility* which will give you a command of yourself, never to become a prey to evil desires for *women*, will assist you to restrain that fiery passion called *anger*. Nothing can be more just than what the Wise Man says, that "Anger dwells in the bosom of fools." And what man of understanding will give it a lodging?

"Seest thou a man that is hasty in his words; there is more hope of a fool than of him."

"Grievous words stir up anger."

Can any man of common sense deny this
to

to be true ; or that it should not put us all on our guard what *words* we utter ?

You may observe how much more decent gentlemen are, than the vulgar who use abusive language.

We need not be very wise to observe, every day of our lives, that from *words* proceed *blows*, wrath, malice, revenge, and the sad train of evils which confound all order.

The more easy it is to mark and observe the sad consequences of anger which we see every day, the more is the Almighty gracious in putting us on our guard.

Knowing this, my good boy, remember what the man most famous for his wisdom said two thousand years ago, and let it be the constant rule of your life ; write it on the tablet of your heart ; think of it continually, till it becomes as familiar as the call of nature for food ; that is, in all circumstances, to *remember* “ that a soft answer turneth away “wrath.” And if there is such a wonderful power in a gentle word, who in his wits would use a harsh one ?

Let your arguments be hard : but clothe them in soft words. Be strong and manly in sense, but gentle in manners.

*Malice and Hatred, are but other Names for
Commerce with the Devil.*

THE admonition I have given you against *anger*, holds equally strong against *malice*, which is but another name for it: though *malice* works more slowly than *anger*, it is not less dangerous.

Revenge is the act of *malice*, and the poor content of little-minded people, who have not courage enough to forgive an injury. *Revenge* is an effect of *anger* and *malice* combined: we sometimes give it the name of *resentment*. *Prudence* puts us on our guard, not to expose ourselves to insult; and our *religion* declares against *returning evil for evil*.

He has the most courage and the noblest spirit, who soonest forgives his *friends* or his *enemies*, his companion or a stranger, In forgiving, we imitate our heavenly Father, who is slow to anger, and his mercy beyond our conception great, and extended to all the children of men.

There is a saying left on the most ancient record, which can never be effaced:

“ He

“ He that revengeth, shall find vengeance
 “ from the Lord ; and he will surely keep his
 “ sins in remembrance.”

All men pray, that their sins may not be *remembered*. What a sad sentence, then, is this against the *vengeful* !

If instead of forgiving your brother his trespasses, you make yourself not only judge, but jury and executioner also, and punish him with severity, will not God punish *you* ?

When you pray to be forgiven, as you forgive, and beg God to pardon you, for your own offences, as you pardon your fellow-creatures, be not such a fool as to act as if you invited your own punishment, and fought for vengeance against yourself, at the high tribunal of the eternal God !

Beware, my good lad, how you feed one spark of malice in your breast, lest it should breed another ; seek to do good even to your enemies, and your heart will be a stranger to *malice*. You will sometimes rejoice even in suffering, and always look forward in *joyful hope*.

*Kindness to our Fellow-Creatures, is the Fountain
of true Pleasure.*

HAVING so far determined what you ought *not to do*, with regard to any indulgence of anger or malice, not allowed by any law that comes from God or man, inquire what you *should do*.

You will find more comfort to yourself, and reputation with the rest of the world, from *kindness, good-humour*, and sincere affection towards others, than in any satisfaction you can have in their sufferings, though you could punish them ever so severely, whenever they offend you.

The bravest men, and such as face death with the greatest resolution, are generally the most distinguished for *good-humour* and a pleasing temper. The reason is self-evident; they are at peace in their own bosoms: they know that the condition of living is to die; and if they conquer *death*, or the *fear of death*, they in effect conquer the *world*. If they live as they should, they think of dying as a necessary event, and therefore muse on it with a calm indifference.

To be free from resentments is a proof of a good mind : bad men cannot comfort their own souls. There is no comfort in doing evil.

The Wise Man says, " Remember thy *end*, and let enmity cease." No one knows how near his end may be ; and enmity in one view is as childish, as in another it is wicked. He strengthens his admonition : " Remember *corruption* and *death* ; and abide in the " commandments."

By putting corruption before death, I presume he means the corrupt state of the human mind ; and by death, and abiding in the commandments, that there is no repentance in the grave.

The more experience we have, the more we know of that corruption ; but the great end of religion respecting this world, is to keep us *quiet*, by the consideration of what we owe to God, our neighbour, and ourselves.

But how are mankind to secure the love of God, if they do not comply with the conditions of that love ?

And how can any person avoid being miserable, without the protection, the favour, and the help of God ?

Poor mortals as we are, were the good providence of God withdrawn from us, for a single day, what could defend us from being blasted ; or falling, like leaves in autumn, by the winds of heaven ?

We are all going forward to a state beyond the grave ; and ought, above all things, to live in true friendship with each other.

Why should man be the disturber of man ? In effect, he disturbs *himself* ; he disturbs his own soul !

To love our neighbour as ourselves, is the only way to secure his assistance ; and without it how are we to live ?

Man depends on man, for mutual aid and support.

You see how the happiness of both worlds is joined together. Every event in life proclaims the folly and sinfulness of a spirit uncontrolled by the fear of offending God, who ought to be in all our thoughts.

Think of this maxim, that *good men* endeavour to overcome *evil* with *good*, and are always constant to their friends ; and *forgive* their infirmities, knowing that themselves have many : they are no less *moderate* in their resent-

resentments towards their *enemies*, in hopes they may become *friends*.

On the other side, those who are badly minded, will not give themselves time to consider what is *right* ; but, being proud and self-conceited, continually devise froward things, and bring mischief to pass.

Busy yourself, young man, in good offices to others ; this is a duty which you owe to yourself, and a mark of true self-love.

Mind your own business, and you will have the fewer temptations to be displeased with others ; and in a better capacity to check your resentments, when you are provoked.

The fault of another that offends *you*, can afford no reason for you to offend *God*.

You may endanger your own safety by a hasty resentment ; but what good can it do ?

He who may have done you one *ill turn*, may do you another ; and, perhaps, he wishes for nothing so much as to make you angry ; as this may afford him an opportunity of exposing you.

If you are not so cunning as your adversary, he will have the superiority on the side of doing mischief ; but, in the end, it may cost him many a bitter tear.

You

You see how easily resentment may prove as a sharp sword turned against the bosom of him who wears it.

Busy yourself in doing *good* : let others, if they are so unwise, *do evil*.

Do good, and you will be loved and honoured, at least by those who are *good*.

If you should be insulted by those who do *evil*, the evil will recoil on themselves : whatever it may be to *you*, it must be hurtful to them. You will try your patience, and, appealing to Heaven's high throne, before which you must one day come, you will find yourself more than conqueror.

The *Christian* doctrine is, love your enemies : that is, do not treat them ill, or as if you hated them ; but do them all the *good* you can, consistent with your other duties.

O merciful God ! let us think of thy loving kindness and forbearance, towards all the children of men !

Observe how kindly the earth provides for us all ! Do you consider that the earth is under the direction of God ?

When the clouds look dark, as if they were frowning on the children of men, even then

then they often drop marrow and fatness in the showers which fall.

Thus you should do. Even when you have cause to be angry, you should meditate *good*; the good of bringing your opponents to a right sense of their own conduct. Act as a brother and a friend to mankind; and in a word, forget not to forgive others their trespasses, as you expect the forgiveness of your own.

Attend strictly to what you say, when you repeat the *Lord's Prayer*; and as you repeat it daily, kindness to your fellow-creatures will continually flow from your heart in streams.

If any quarrel or disagreement should happen; as a friend to your companions, try to make *peace*, and promote mutual forgiveness. But when this cannot be done, if you appear as a fair evidence before your officer, it is a duty next in rank to forgiveness. He will enter into the merits of the cause, and do justice.

Represent facts, worthy of being represented, fairly and candidly: do it without malice, and extinguish every part of revenge.

Consider

Consider before you complain and be sorry for another's fault; so may your own be the more easily forgiven, and you will become the friend and the delight of your companions and mankind.

Duty to Parents and Masters, is expressive of Duty to God.

A *JUST* man is honourable and respectable: we ought to hold him in high esteem for his justice: but for a *good* man, we may even *die*. By good, we mean a person not only just but merciful, tender-hearted, gentle in manners, ready to oblige and serve, and we may almost say, even to *die* for us.

This leads us to the consideration of the vast debt we owe to our parents, our duty to whom is one of the commandments of God. When they do not act as they ought, we must draw a curtain, and weep over their weakness. If they act properly, that is, religiously, and as good subjects ought to act, the obligations to them, for their kindness to us, are so much the stronger. I say *kindness*; but without their *tenderness* and fatherly care, how could we have been even reared from
the

the infant state ? We must have perished : the hand of the parent becomes the hand of God : it is the instrument with which he works to preserve us.

If then you intend to obey God, our common father and friend, obey your parents : if you do your duty to them, the world may be as *fathers* to you : and if you do it not, you will be as those bad children, of whom the Wise Man says, " The eye that mocketh his father, and despiseth to obey his mother, " the ravens of the valley shall pick it out, and " the young eagles shall eat it ! "

What a beautiful strong expression is this of the resentments of Heaven !

You see that vengeance is threatened against those who treat parents unworthily, or disrespectfully ; duty to *them* representing duty to *God*, who commands us to honour our parents.

The worst of evils may be expected to fall on those who are disobedient to their parents. The same often happens to those who disobey their masters, who are appointed by Providence as parents.

Carry

Carry this always in your thoughts, that poverty and riches, adversity and prosperity, death and life, come from him who rules the world.

The great God and Father of men and angels, who governs all things, doth not overlook even a fly, much less the noblest creature on the earth, which is *man*.

When man acts as he ought to do, the heavens smile on him. He carries a heaven in his own bosom, which no power on earth can take from him. He is armed at all points, and fitted for all trials. Let him take care that his cause be good, and he will surely conquer, or fall to rise in glory!

Accustom yourself to look up to your *captain* as your friend who means to do you all the good he can. He, being put in authority over you, shall think himself the representative of your father and your mother.

Command is essential to the well-being of a ship: and if obedience plays in concert with it, be assured it will make the sweeter harmony, and render you much the happier.

The

The Care of Man is the Goodness of his Creator.

As you grow up to manhood, apply your thoughts, as often as you rise from your bed, to the consideration of the goodness of the great Parent of mankind in preserving you: and while you act a good part, comfort yourself, that his mercies past are pledges of his future favour; and that whatever evil may befall you, which you had not wisdom to foresee, nor strength to ward off, so long as *you* are good, even the evil may contribute to your good, because it may increase your virtue. We are assured that all things happen for good to the *good*, upon the principle that a good use may be made of every event.

Seek the applause of your own conscience, let the opinion of others follow as it may; remembering that when you speak of good, with respect to God, it is the good that is so now, and will be so for ever!

Adversity is better fitted to render men virtuous than prosperity; and generally discovers what our virtues are, and how we may stand up against the blows of fortune. Virtue is
not

not the less virtue on account of our condition: all is open as the noon-day brightness to the eye of God!

First consider, that as surely as there is a *world*, there is a *God* that made it; and that his power is as far beyond that of the *greatest monarch*, as his goodness and wisdom exceed the comprehension of the *wisest and best* of men.

You know that God made the world; for you see it. You may as reasonably conclude that he governs it: or how would the *sea* know its bounds; the sun shine on the *earth*; or the *earth* bring forth her increase regularly, to support our lives?

Observe how the labour in the field prospers: it cannot be chance: there is a Power above that governs all nature, and provides for man so liberally out of the earth, of which he was made.

As the eyes of a good servant wait on the hand of his master, and he is ready to obey his commands, so must you be ready to learn and to obey the *commandments of God*, the Almighty Lord and Governor of the world; even the God who *made you*, and all things that

that are made; he who disperſes the miſt; who ſtills the raging of the waves; who knows all our thoughts and ſees every action of our lives.

Be aſſured that you are as much the care of God, as if you had been born in a palace. What is the deciſion of the wiſeſt man that hiſtory has recorded?

“*Better* is the poor that walketh in his up-
rightneſs, than he that is perverſe in his
“ways, though he be rich,” though he be a
king, though he be any thing the world can
make him. An honeſt man is the nobleſt
work of God!

And let any ſenſible man, who has any
feeling of wants reſpecting virtue, and the
account he is to give at the tribunal of Hea-
ven, conſider theſe *ſayings* for a moment, and
he will pronounce, that no great ſtretch of
wiſdom is neceſſary to diſcover them to be
true and *righteous*, for this plain reaſon, that
the things of *this* world paſs away quickly;
but the things of the next endure for ever!

Do you not perceive that there is as good
reaſon why you ſhould be careful to *behave*
well, as if you were the ſon of a gentleman?

Your

Your good fortune and your soul are at stake. His can be no more: and your soul is as precious in the sight of God as his.

As you desire to learn what you are to do, to render yourself acceptable to God, and all *good men*, under all accidents which may happen to you; carry it constantly in your thoughts, that God hath been merciful to us all, beyond our conception. This is apparent, by his sending his only Son *Jesus Christ* into the world to *teach* us his will. Even the Saviour of the world (most wonderful to think of!) came from the bosom of his Father, *perfect man*, as well as *perfect God*, to die on the cross; and he certainly did suffer this ignominious death for *you* and all mankind.

You find, in your New Testament, and from the concurrent testimony of the Christian world, that the Saviour of mankind sealed the truth of what he taught us in his Gospel, with his *blood*: and then, rising from the dead, ascended in triumphant glory into heaven, where he now sits at the right hand of God, interceding for all sinners who truly repent and amend their lives.

Now,

Now, my lad, shall you not be very foolish if you are not careful to avoid offending God? Will you be so rash as to offend *him* whose strength no man can contend with; whose power may lay us level with the earth in a moment; and whose mercy, if we obey, will as surely render us happy in a state of immortal glory!

A wounded Conscience is much worse than a wounded Body.

A CONSCIOUSNESS of doing well, is said to be music at midnight. No scene of darkness, or the horrors of bursting elements surrounding you, can deprive you of it. It is a feast at all hours, and in all places; not what is commonly called pleasure or amusement, it is a great deal more; it is joy to the heart; a calm joy, which triumphs in the heart and understanding, in spite of sickness, pain, and want.

You are a *Christian*: as such, you should learn that every wicked man must be a slave to fear, arising from guilt, as the forerunner of the punishment that awaits sinners; and
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this is one of the severest kinds of *mifery*, and avoidable only by a *virtuous life*.

It is a *guilty confcience* which makes men *dissatisfied*, and occasions murmuring, discontent, and fearfulness: on the contrary, it is constantly observed, that a pious resignation to the providence of God, and the evil accidents to which life is subject, creates a habit of pleasantness and good humour, and renders men an overmatch for any evil that can befall them: good humour, supported by a good confcience, fmiles even when death holds up his dart!

God being our common father, all is under *his direction*!—Therefore hope always for *good*: for sooner or later *good* will happen to those who obey God. Feast on the consciousness of doing and intending good, and be assured of the approach of solid happiness.

The greatest Blessing to a Man is Peace of Mind.

HAPPINESS is common in the mouths of mortals: but when we come to examine things to the bottom, we seldom find that it goes further than ease, contentment,
or,

or comfort. We are apt to imagine that many are very happy, who are found, upon the inquiry, to enjoy no ease or comfort. Whoever envies their condition, may be reasonably supposed to be ignorant of the circumstances which attend it.

The good, in all stations, must be happy in the end, because they are good; as the wicked will be miserable because they are wicked. So God, who governs the world with wisdom and justice, has appointed!

This ought to be *your* comfort, and the subject of *your* joy: that the mercies of God are extended over all his works, and consequently common to the rich and poor.

You cannot expect to prosper unless you are sober and faithful; and to be faithful to God, and not to men, is impossible. Nor will it avail you to learn how to get your bread, or to keep your body from perishing by hunger, if at the same time you neglect your duty to God, your father and friend, and leave your *soul* to perish for ever.

Let mercy, truth, and justice, with the love of God, be ever present to your mind. Wear them in your bosom. Bind them about your
E neck.

neck. Write them on the tablet of your heart. So shall you be happy among the children of men: for they will render you a dutiful child of our heavenly Father, who is kind and merciful to all who obey him with a true and contrite heart.

Comfort the sovereign Balm of human Life.

HAVING made up your mind, even to be happy in the reflection which is apt to make the rich more wretched than the poor, *the thought of death*; call to remembrance that which is declared by the God of Truth: "The life of man consisteth not in the abundance that he possesseth."

It is well known that many run mad with plenty: and that some, who might have been easily tempted to evil by the power of riches, are rendered happy in poverty.

Every man who is not a fool, knows that Nature makes but slender demands on us. Food and raiment, and covering from the inclemency of the sky, are necessary, and they are constantly obtained by the industrious: but such as are mad enough to prefer lying down

in a ditch, may die there. Many and strange mad tricks are played by *laziness* and *cowardice*.

Whatever may be vulgarly imagined to the contrary, observe how kindly and graciously the providence of God dispenses, with a gracious hand, the happiness which this world is capable of affording, to the poor as well as the rich: and consider our Saviour's parable of *Dives* and *Lazarus*.

True piety, and health, are beyond all price. —But if health forsakes you, and you should approach to the borders of the grave, if you incline your heart to the Almighty, he will never forsake you. “Acquaint yourself with “God, and you will be at peace.”

Convince yourself, that of all kinds of *poverty*, the greatest is the poverty of the mind. Those who have not compassion for their fellow-creatures, nor a sensibility of their own faults and sins, are the poorest creatures in the world; in the truest sense of the word they are, of all the children of men, the poorest.

To be *distinguished for a good mind*, is not peculiar to the *rich*, nor the *learned*. Solid

worth and genuine virtue are confined to no condition.

Who can pretend to greater wisdom or happiness, than to be fit to live, and fit to die? This, in effect, is the glory of a man! In his social nature, he engages other people to wish him to live; and with regard to himself, he enjoys so much tranquillity of mind, that *life* or *death* are so far indifferent to him, and he calmly pursues his proper happiness as a man.

The way to obtain this glorious situation, is to seek for useful employment; and whether in peace or war, by land or sea, to labour for *honest bread*, that you may enjoy its sweets as the reward of *honesty*.

*To honour the King, and do Justice to the Public,
are duties required by our Religion.*

YOU are a subject of a kingdom, where, from the frame of its constitution and government, the people might be the most happy on earth; but it requires more virtue, on our part, than in general we seem to be aware of. To be vicious and happy is impossible.

We

We live under the best laws; but there is more reason to fear their being broken by the lower classes, who are equally protected by them, than by the *great*, who are appointed their guardians: both do sometimes err. Obey them for your own sake: obey them as the condition of your enjoyment of life, and property, and all the comforts of a peaceful habitation.

The more respect you pay to the *King*, and the *government of your country*, the more honour you do yourself.

You will find, as you grow up, what it is to honour the king, as the first magistrate, and the head in church and state. To cheat *him*, is to defraud the *public*; and this is as great a sin, as to cheat any private person. Let them, who attempt to reason, make what they can of this kind of fraud, it is cheating. The *commandment* is, "Thou shalt not steal;" that is, of no person or community. Thou shalt not take, or apply to thine own use, that which belongs to another.

You have heard of persons they call *smugglers*. This is a soft name given to those who rob the public of the duties appointed to be

paid by law. Be assured that it is theft, and also rank ingratitude to the government under which we live and are protected.

When we are injured, we appeal to the laws: in them we find redress. But if we trample on those laws, or deprive them of the means of supporting government, we do what in us lies to destroy the very laws we depend on for every thing we hold dear.

If *taxes* were not paid sufficient to support government, how is government to be supported, or we prevented from going into confusion? The question being put to our Saviour, he charged the *Jews*, and all generations, to "render unto *Cesar* the things which were *Cesar's*." Shall we disobey him also?

Unless you pay to the utmost in your power what is demanded by law, you not only disobey Christ, but you destroy your own security of *liberty* and *life*. How can he pretend to complain of thieves and robbers, who himself robs the chief magistrate of the means of protecting his people?

Every subject who hath a *will* to do good, equal to his power, in his station, be it what

it may, is worthy of honour. But if he who is appointed by Providence to fill a throne, is treated with disrespect, and even robbed of what belongs to him, can it fail of being highly offensive to the great Sovereign of the world?

He who has Reverence to Religion, will respect the Ministers of the Gospel.

NEXT to the king, you must pay honour to the clergy; and the king himself is the head of the church.

To despise the clergy, is the first step towards despising religion; and he that despiseth religion, is the vilest outcast of the earth, and unworthy of the breath he draws.

The Wise Man says, "*Fear the Lord with all thy soul, and reverence his priests: love Him that made thee, with all thy strength, and forsake not his Ministers.*"

To prove that you fear God, shew respect to his immediate servants, the preachers of the gospel of Christ. And if you diligently attend to them, they will see that their labour is not in vain, and be the more inclined to attend to you.

A good minister of the gospel of Christ must necessarily be a good man; and a good man, being a minister of the gospel of Christ, is as a messenger from heaven, to guard us from the wiles of the devil.

Be it your chief concern, on all occasions, to pay the honour and respect due to the clergy. Humility and candour recommend the unlettered to men of true knowledge and learning, beyond all other pretences.

A clergyman, who is a man of good understanding and real piety, will ever take delight in comforting and assisting those who apply to him, in any distress of mind, or under any consciousness of sin, in which advice is needed. But repentance, consisting in sorrow for what is past, and amendment of life, is necessary, for without this the making confession of offences which trouble the mind cannot avail.

He who loves God, keeps holy the Sabbath-Day.

THE first institution of the Sabbath, by the command of God, appears to have been, that men periodically celebrating the creation, might
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adore the Creator, the one *true God*, and be thus guarded against idolatry.

Churches are the temples of God; and where these are found, they are confessedly the proper places for Christians to meet in, for this celebration; and with one united voice to confess their sins, and sue for pardon; and worshipping him in spirit and in truth, prepare their minds for a sober and religious life.

The highest honour a man can enjoy, is to *worship God*: but you are to consider that this must be done in spirit and in truth; otherwise it is mock-devotion, it is the offering of a fool, who does not consider that he is doing evil.

. The attention of the mind depends very much on the sincerity of the heart, as well as the labour of the thoughts. Attention is more easy to some than to others; but he who is conscious of wandering must take the more heed: he must labour the more to fix his thoughts: he must call upon himself the oftener to recollect what he is about; and if he falls, to rise again.

Whenever we pray, we should endeavour to banish the world from our thoughts. And when the clergyman says, *Let us pray*, we should consider his invitation as if he had said, "My brethren, be *attentive*; the work we are about requires attention. I am going to take the lead in a solemn address to the Almighty; and you must shew your righteousness before him who hath declared his salvation to all the ends of the world, to his true worshippers; and all lands ought to shew themselves joyful in the Lord, to give thanks to him, and rejoice."

Well then, my good lad, in the first place, learn to consider what you are about when you pray to God.

"Let the sea make a noise, and all that therein is: the round world, and all that dwell therein. Let the floods clap their hands, and let the hills be joyful together before the Lord, for he will come to judge the earth. With righteousness will he judge the world, and the people with equity."

This is the lofty language of the holy Psalmist, and this the common sense and intention of

of the worship of God; and whether it be public or private, the case is not altered with regard to attention.

You see how those who are at *sea*, and all that dwell on the earth, and even the sea itself, are to join in one common offering to their universal Lord. He who is the Lord of nature, great, wonderful, and holy, must be highly entitled to the tribute of our prayers.

In regard to the hours in which we are not at our devotion on the Sabbath-day, reading pious books, serious discourse, walking, and contemplating what good we wish to do, and how we shall do every thing that is right, seem to be the most innocent kinds of amusement. In ships at sea, the distinction and employment may depend on the weather.

The highest reproach that can fall on a man, or a nation, is that of "living without God in the world." And how can any man be said to live *with him*, if he does not *worship him*? Unless he worships him in his holy temple on the Sabbath-day, it may be doubted if he worships him any day, or lives in a religious manner any where. A ship, well

conducted, is surely as much under the care of Heaven as any other place.

The greater respect you have for the clergy, the more attentive you will be to keep the *Sabbath day*, attending divine service, and the instruction which may be given you, with constancy and delight.

The weather, I say, may sometimes occasion difficulties in bringing people together when at sea : but on board the king's ships, in general, there are *chaplains* : it is a shame that any capital ship should be without one.

In *frigates*, and *smaller vessels*, and *merchant ships*, one of the *officers* generally prays and reads to the ship's crew, as above-mentioned.

On your part remember, wherever you are, that nothing can be so foolish or childish, as to be careless on such occasions. Carelessness, in this instance, is but another name for *wickedness*.

Every place, where God is worshipped, is his temple ; and devotion may be as sincere in one place as in another.

Prayer

Prayer is a Tribute due to God.

CAN any man in his senses deny his dependence on God? To magnify the Lord our God, and fall down before his footstool, is not less agreeable to the spiritual nature of man, than eating and drinking for the support of his animal nature.

The holy Psalmist, speaking of the most eminent characters, says, "These" (alluding to the awful conference the Almighty had with Moses the leader of the Jews) "called upon his name, and he heard them. He spake unto them out of his holy pillar, for they kept his testimonies, and the law that he gave them."

And he breaks into this devout request, "O magnify the Lord our God, and worship him upon his holy hill; for the Lord our God is holy!"

That *he* made us, and not *we ourselves*, is confessed; therefore we ought to go into his gates with thanksgiving, be thankful unto him, and speak good of his name. And the reason assigned by the Psalmist, is beyond description beautiful, and delightful to the soul of man:

“ for the Lord is *gracious*, his mercy is everlasting, and his truth endureth from generation to generation.”

We are told in another place, “ his truth endureth *for ever*: there is no end of his greatness.” Of this we are assured: for he is infinite in all perfection, and his glory everlasting; and though man is but as a worm before him, yet if he obeys his Maker he will be exalted, even but a little lower than the angels of God!

You are a reasonable Being, and may conclude that he who does not pray to God, cannot appear to have any dependence on him; and he who, according to the Scriptures, lives without God in the world, cannot be said to live under his protection; but is a miserable forlorn being, with respect to both worlds.

Whether the reverend gentleman who may be on board your ship, or any other who may occasionally officiate, performs the duty of public worship, it ought to be done in the most serious manner. Every one is to consider what belongs to his own duty, as to decent behaviour; and what is due to his

his own soul with regard to serious attention.

Rejoice exceedingly in the happiness which attends the performance of this duty. Pray from your heart, that as God is your father, he may be your guide and protector in all your steps, even to the grave, from whence you will rise again.

When any part of the holy scriptures, a sermon, or pious discourse, is read, *hear and attend*. Consider also what you have heard; reflect on it; imprint it on your memory, that you may be the better for it; and *daily comfort your soul* with the hopes of *eternal life*, which is the greatest and most important object of devotion, and should be the first concern of every man living.

None of us have any grounds of hope in the mercies of God, but through the merits and death of *Christ*; nor can we expect to find mercy, if we never *ask* for it.

Therefore we pray to God, in the name of *Christ*, whose prayer we call *the Lord's Prayer*: this you was happily taught, I hope, even in your infancy: if you have it yet to learn, do not lose an hour.

Take

Take heed that you do not merely *say*, or *repeat* prayers, but *pray*, that is, in spirit, from your heart, and constantly, morning and night, whether standing, sitting, or lying down, do it humbly, and to yourself.

When you awake at sea, or on land, pray as soon as you think of praying, and you *will* think of it, if you are in the habit of praying. Do not say to yourself, *it will do by-and-by*: pray, I say, instantly, or you will hardly prevail on yourself to pray at all.

Consider that you are addressing yourself to the great Lord of heaven and earth, who commands the winds, stilleth the raging of the waves, and making our fields fruitful, filleth our hearts with gladness.

The more attentive you are, the nearer you approach him, though unseen; and the more mindful he will be of your humble petition.

Attention to what we say, is always manly, graceful, and worthy of praise: *and nothing is more noble among the children of men, than to pray to God, and to trust in him.* Do this, and you will be a *man* indeed, and all the hardships

ships that may befall you will appear light as air.

Learn to repeat a few short prayers without book ; you will find time enough to use them, whether, as I said, *kneeling* or *standing*, sitting or lying down.

The *three* first prayers in the little Devotional annexed, are short, and easily learnt ; the others, if you do not learn them by heart, you may read them piously.

Endeavour to learn without book a *morning* and *evening* prayer, and the Lord's prayer. They can never be any burthen to you, but they will ease you under all other burthens.

When you are about to pray, consider, that you ought to collect your thoughts, that your heart may keep pace with your tongue. Those who only repeat words, without thinking of the meaning of those words, " offer up the " sacrifice of *fools*, who consider not that they " do evil."

Belief,

Belief, with respect to the Things of another Life, is Faith; and Faith, with good Works, is Religion.

You are a *Christian*; consider what it is you believe; and what real *Christians* universally acknowledge. As such, you will stop your ears against all manner of evil discourse: you will shut your eyes against all objects which may hurt the purity of your mind, calling to remembrance, that *Jesus Christ*, the great Prince and Friend of mankind, suffered a painful death on the cross, that, through his blood, you might be saved from eternal punishment, and partake of the everlasting joys of heaven!

This is so much an article of the *Christian* faith, that no man can be called a *Christian*, who does not believe it.

Every young person is taught to repeat the *Belief*, and to consider it as a declaration of his faith, and consequently to be careful to act according to it. The ignorant sometimes confound it with *prayer*, and call it by that name; but it is properly a solemn declaration of faith, and assurance that there is a state of rewards and punishments.

The

The BELIEF.

I BELIEVE in *God the Father Almighty*,—maker of heaven and earth:—And in *Jesus Christ* his only Son our Lord;—who was conceived by the *Holy Ghost*;—born of the *Virgin Mary*;—suffered under *Pontius Pilate*;—was crucified,—dead and buried; he descended into hell;—the third day he rose again from the dead;—he ascended into heaven,—and sitteth on the right hand of *God the Father Almighty*;—from thence he shall come to judge the quick and the dead.—

I believe in the *Holy Ghost*;—the holy *Catholick Church*;—the *Communion of Saints*,—the *Forgiveness of Sins*,—the *Resurrection of the Body*,—and the *Life everlasting*.—*Amen.*

Here you find much matter for your attention, being an abridgment of the belief of a *Christian*, easy to be comprehended by those who have *faith* in *Christ*. By descending into hell, is to be understood the region of departed souls,—and not that he could possibly suffer, as men who are sinful may.

And

And remember, that as he rose from the dead, so in due time will *you also rise from the grave!*

Every Christian should perform the important Duty of receiving the Sacrament of our Lord's Supper.

You must be sensible that to be a *Christian*, a man must remember *Christ*; and he must remember him in the way which *Christ* himself requires to be remembered. No man can pretend to say, *I will remember Christ, but not in the way "he has commanded."* The heart and understanding revolt against such a kind of speech, as presumptuous and wicked.

As you advance in days and weeks of life, your mind will open to the consideration of the important matter contained in your *belief*, of which you make a solemn declaration, more than once, on every Sabbath day.

Consider one article after another, that you may comprehend and digest what you say: and what is more familiar to the mind of those who are true believers, than the facts which they say they believe, as mentioned in the Creed, and the faith they entertain? As your reason ripens, so should your faith.

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It may be hoped your ship will be truly a *Christian* ship, with a crew omiffive in no duty of their religion; but ambitious of the most glorious character among men, that of being the true worshippers of the true God, after the manner of their fathers, who believed in Christ as the Saviour of the world !

When you are on shore, if there should be any *confirmation* within a reasonable distance, the *captain*, having first ordered you to be questioned by a minister of the gospel of Christ, may send you to be *confirmed*, as our church directs. You could not answer for yourself when you was christened, but you may now take your baptismal vow on yourself as knowing the distinction of good and evil.

But whether you are confirmed or not, if you remember Christ, at his altar, as Christians are *commanded* to do, which is receiving the sacrament of our Lord's Supper, in effect, you take on yourself the vow made for you at your baptism : and who on earth can perform this for you, if you do it not for yourself ? You will have read and heard discourses, and prayed, like a baby, if, when you reach the
age

age of fifteen, you are not in a capacity of comprehending that Christ died for you, that you might live for ever; and that he required of us all, in express terms, to shew forth the memorial of *acknowledgement* of his love for us even till his return in glorious majesty to judge the world.

If this is a part of your religion, you may have the honour of shewing an example of what belongs to us as Christians, in which we are all so much interested.

Young persons going into the world with so much knowledge, and so much practice, in what they know relating to salvation, will acquire the *means* of securing their faith. If you are wise, *secure your faith in Jesus Christ*, by making your practice correspond with it.

You say, that you believed Christ was crucified, died, and was buried: You are persuaded that he suffered death on the cross for the sins of the world: You also find in your New Testament, that he commanded us *all*, rich and poor, old and young, to remember him, till his return to judge the world; and that we should on no account *forget* him, or
his

his commandments, he has pointed out *how* to remember him. The method by which it should be done, and which our church follows, is as plain and simple as can be imagined.

That we are bound to obey *this command*, is as certain, as that we are bound to do any thing which he commanded.

He has said, "*Do this in remembrance of me;*" and what was it? To eat bread and drink wine in a solemn manner, as emblems of his body broken and his blood spilt; and as a solemn memorial of him, and our profession of being his followers.

There is nothing in this duty that is difficult to understand: it is simply a *Christian* duty, the breach of which cannot be dispensed with. But not being so generally in use among people of your condition, they act as stupidly, and this part has been as shamefully neglected, as if they really understood little or nothing of their religion.

It will be much to your honour to practise this part of your *Christian duty*, avoiding the sad consequences of negligence, which has let in such an inundation of wickedness. Not

having acted as if they were Christians in *this* particular, thousands have forgotten that they were such in most other instances; and have not sought the grace of God, with contrite hearts, either to promote their doing good, or preventing evil: and much wickedness has followed, to our great shame and reproach.

He that receives the sacrament of our Lord's Supper, receives an outward visible sign of an inward and spiritual grace, as children are taught in their catechism. And what is this outward sign, but an object which we see, feeling at the same time in our hearts that we are doing a duty to God, and remembering our Saviour Jesus Christ, *that he may remember us!*

The person who thus receives bread and wine at the altar, does indeed engage that he will be careful to abstain from sin: and what is he, if he does *not mean* to abstain from sin, whether he receives this sacrament or not? Is he not a wicked fool or a madman?

If he is a *Christian*, as such he must remember Christ, and in and after the manner Christ himself has commanded us to remember him. A boy of common sense, at
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the age of fifteen, may comprehend this as well as a man of threescore.

If he performs this Christian duty, and should through human infirmity trespass, he may say, "where is the man that sinneth not?" But will he not recover the sense of his guilt, and repent with less difficulty? And the sooner he begins to be so much a Christian, though a very young man, the less subject he will be to forget his religion as he grows old: and he will always be the more guarded not to trespass, because he will always carry in his mind the stronger sense of what he owes to God and his Saviour Christ.

It may be said, this is an awful part of "our religious worship." True: but all parts of religious worship are awful. This is not more awful than *prayer*; but unhappily, being neglected as it is, many suppose it to be something not easily understood, and conceive this to be a reason for neglecting it: and from neglect, when young, they continue negligent when old, and live and die as if they do not understand, or would not attend to, the common sense of their religion.

When we pray to God, and suffer our minds to wander, and do not endeavour to

collect our thoughts, we offer the sacrifice of fools : and so it is at the altar, where we eat bread, and drink wine, in remembrance of our great friend and benefactor the Saviour of the world. Why should we be afraid of doing what is right, fit, necessary, and commanded by Christ to be done? Surely there is much greater reason to fear the danger of neglecting *his* command, who died for us on the cross, and required this remembrance !

Can any thing be more agreeable to common sense, than this consideration, that our blessed Lord, our Friend, and Redeemer, just before his death, *commanded* us to do this thing in remembrance of *him* ; in remembrance of his kindness, which was so great, that he even died for us ? and can we decline an act of gratitude and duty to him so easily performed ?

Whence comes so much wickedness amongst us ? Is it because we receive the sacrament of our Lord's Supper, as he commanded ? No ; but it may be said, it is because we do not receive it. We neglect this duty ; and in this negligence, forget and neglect our religion.

Merely

Merely to aspire at distinction would be folly; it would be making our religion to answer worldly ends: but to do your duty as Christians, let others do as they please at their own hazard, is the way to *act right* with a view to both worlds; and that is what *we* mean.

There cannot be a greater absurdity than the excuse usually made by many grown persons, as if they absented themselves from the table of our Lord out of respect to it. The truth is, they were ignorant when young, and they live ignorant and idle, acting as a servant who might pretend that he did not obey his master's commands out of respect to him.

Every one who is old enough to exercise his *reason*, yet lives and dies in this act of negligence, is very cowardly as well as very foolish and irreligious. Unhappily his negligence is the effect of perverseness. To fear that if he offends, after performing this religious duty, he shall be in a worse condition than if he had not performed it; and at the same time to live in a habit of disobedience of the dying commands of our great Lord and Master, you may easily perceive is

doing an evil thing, for fear of doing an evil thing; and neglecting a good one, for fear it should not be good. Every child may comprehend the absurdity of this kind of reasoning, which is as great foolishness as it is wickedness thus to deceive themselves.

Do you, in good time, what you ought. Do what you are required, and trust in the mercies of God, that all will go well with you. If you trust not in his mercy, where is your religion? Trust in it, and doubt not. You will not offend him by doing that which he has required you to do. Foolish people reason as if their neglect of this duty were no offence.

To suppose that any person, young or old, goes to the altar of Christ as an ox goes into a stall, is absurd. We cannot but conclude that they understand what they are about, and doing what they are required and commanded to perform. Let us hope, that by so doing, God will be merciful to us.

In every shape and form that can be imagined, the Christian duty ought to be performed. The poor are said to be more immediately of the family of God; can *they* be less

less bound to be dutiful than the rich? You ought to be as much a *Christian* as the first lord in the land. You have a soul to be saved as well as he. God is no respecter of persons, as we are repeatedly told. And he that doeth the will of God, will he accept.

You now begin to think: do what you ought, every thing in its proper time and season; remembering, that to obey the commands of God and our Saviour, is the sum and substance of the life of man: and that which distinguishes him from the beast that perishes.

The COMMANDMENTS.

I. THOU shalt have none other gods, but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and

fourth generation of them that hate me ; and shew mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God : in it thou shalt do no manner of work, thou and thy son and thy daughter, thy man servant and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is ; and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Carry always in your mind that these commandments were given by God himself to the *Jews*, through their great leader *Moses*, and, since that event, confirmed to *us* by *Jesus Christ*, who came from heaven to teach and confirm our obligations to obedience. Nothing is more easy to understand than these laws. Nothing can appear more necessary to the peace and good order of the world. If *you* hope for mercy after death, you must act an honest part, and carefully obey these laws. It is *monstrous ignorance* not to *know* the commandments ; and *monstrous folly* not to *obey*, when you know them. To do this, you must pray to God for his assistance and favour.

MORNING PRAYER, *the first.*

O LORD God Almighty ! I humbly thank thee for thy gracious care and protection of me in the night past. Keep me this day from all harm ; and help my endeavours, that I may behave myself humbly, soberly, and like a *Christian*, obeying thy commandments, and discharging all my duties with zeal and fidelity. Let me continually call to mind, that it is by thy gracious providence that my life is preserved. Deliver my soul, O God, in all danger ! This I beg, for the sake of Jesus Christ, in whose most blessed name I further pray : *Our Father, &c.*

The LORD'S PRAYER.

OUR Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us *our* trespasses, as *we* forgive *them* that trespass against us. And lead us not into temptation, but deliver us from evil : for thine is the kingdom, and the power,

power, and the glory, for ever and ever.
Amen.

The *Lord's Prayer* is of the greatest value, not only for the infinite wisdom and goodness of its author, the Son of God, but likewise for the comprehensive and humble petitions it contains. It refers all to the will of the Most High, both in *life* and *death*; so that we cannot conceive any thing so well suited to our wants and imperfect state, particularly on the duty of *forgiveness*. It goes farther; for we are *commanded* by him, when we pray, to use this prayer. Use it then, and endeavour to learn, by heart, some of the following short prayers.

MORNING PRAYER, *the second.*

O ALMIGHTY and merciful Lord! who hast safely brought me to the beginning of this day; I beseech thee to defend me from all temptations, that I may cheerfully perform my duty, and never take thy name in vain. Oh, guard me from all falsehood and uncleanness; all cruel, unjust, and uncharitable words and actions, that I may always enjoy a good conscience, and fall not into
that

that everlasting punishment which waits on impenitent sinners. This I beg, O Lord, in the name of my blessed Saviour and Redeemer, Jesus Christ. *Amen.*

Our Father, &c.

For the Morning, and Defence against Sin.

O GOD ! my Father, and my Friend, by whose generous providence I am safely brought to the beginning of this day, defend me in it, through every hour, that all my thoughts, words, and deeds, may be acceptable in thy sight. Guard me from all evil, that I may not do any thing contrary to thy will. This I beg for the sake of Jesus Christ my Redeemer. *Amen.*

EVENING PRAYER, *the first.*

O GOD ! my Almighty Creator and Preserver, accept my humble thanks for thy protection, and all the blessings I have received at thy hand. Forgive the sins I have committed against thee this day, and make me hereafter to tremble at the thought of doing any thing that may offend thee. Give me,

me, O Lord! a just sense of thy presence everywhere, both day and night, by sea and land; and that all my thoughts, words, and actions, are open to thy view. And among the manifold changes and chances of this mortal life, let my hopes securely rest in thee, through the merits of my only Saviour *Jesus Christ*; in whose blessed name I farther call upon thee.

Our Father, &c.

EVENING PRAYER, *the second.*

O MERCIFUL Father and Almighty Protector! on whom all the children of men depend for their preservation, I now lie down to rest, in humble confidence that thy goodness will keep me in safety; that I may arise refreshed in health and strength of body and mind. And when my present life shall end, O God! receive my soul into that happy state which thou hast prepared for those who love thee and obey thy commandments. This I beg through *Jesus Christ* my Saviour, who died upon the cross, that, if I repent of my sins past, and obey thy laws, I

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may

may be redeemed from my sins, and be made happy for ever. *Amen.*

Our Father, &c.

Whether we go to sea, and behold the wonders of the deep, or live on shore, we ought always to *live* as knowing that we are to *die*. As rational creatures, we are all accountable to God; therefore we must pray to him, or he will certainly punish us for our negligence. Whether in sickness, or in health, it is madness not to look up to him for comfort in distress: and to forget him in the day of prosperity, is ruin to our souls.

We live continually subject to pain and sickness, and should consider what thoughts we ought to entertain under such circumstances, and how to reconcile ourselves to all events with a manly courage, and pray

For Assistance in performing all Christian Duties.

ASSIST me, O Lord! in all my doings, with thy most gracious favour, and give me thy continual help; that in all my works,

works, begun, continued, and ended in thee, I may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord, in whose most blessed name I farther address my prayer.

Our Father, &c.

Let us also pray for the mercies of God in our several callings, and therefore implore his assistance, and pray

For Success against our Enemies in Time of War

O God of our Fathers, Almighty Lord of Hosts, Protector of Kings, and Defender of Nations, send us thy help from above ! Shower down thy blessings on our King and fellow-subjects, that we may scatter those who provoke us to arms. Go forth with our fleets and armies, that the counsels of our leaders may be directed with secrecy and wisdom, and executed with vigilance and resolution. Give thine angels charge over us who act under them, and protect us with thy strength and mercy. Grant us, O Lord, a speedy, safe, and ho-

nourable peace, that all the inhabitants of the earth, seeing thy power, may adore thy name ! This we beg for the sake of the Great Prince of Peace, even Christ the Saviour of the world. *Amen.*

In SICKNESS.

MOST merciful God and tender Father, in whose hands are the appointments of life and death ; grant me grace to consider my sickness and pain, as thy visitation, to remind me of my sins and encourage my repentance. O God, forgive my past offences ! Remove far from me all impatient thoughts, that I may firmly trust in thy gracious promises, through Christ the Saviour of the world. Comfort me, O Lord, under the sorrows of my soul ; and whether in life or death, grant me thy gracious protection, that I may still rejoice. This I beg, for the sake of *Jesus Christ*, who died on the cross, that, repenting of my sins, I might live for ever ! *Amen.*

For REPENTANCE, and PARDON of SIN.

O LORD Almighty, inspire my heart with a just sense and constant remembrance of my sins past, that, truly repenting of them, and amending my life, through all my time to come, I may obtain thy pardon ! Forgive my past offences, and let a just awe, and religious fear of thee, increase as my days ebb out, that I may conform my life to thy holy laws. Deliver me from the bondage of sin, and grant that I may enjoy a *heart* to understand, and a *will* to obey thee ! Defend me, *O merciful Father*, from the world, the flesh, and the devil, which war against my soul Pardon all my offences past, and save me, for the sake of Jesus Christ my Redeemer, who died on the cross for the sins of the world !
Amen.

For a HAPPY DEATH, whenever it shall come.

O ETERNAL God and merciful Father, by whose everlasting decree it is appointed to man once to die, grant me so lively a faith in thy word, and so firm a confidence in thy mercy, that whenever it shall please thee to
 call

call me hence, I may be found maintaining thy cause; and thus, calmly resigning my breath, finish my warfare with joy! O blessed Redeemer *Christ*, who diedst for sinful man, and rose again from the grave! Thou who, at the last day, wilt appear in thy glorious majesty to judge the world, let me be found acceptable in thy sight, and hear with joy thy gracious sentence, "*Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world.*" This I beg, O God my Father, and my Friend, for the sake of the same Jesus Christ, the Saviour of the world. *Amen.*

INSTRUCTIONS

FOR A

CAUTIOUS AND PRUDENT CONDUCT;

ADDRESSED TO

BOYS AND YOUNG MEN IN THE KING'S
OR MERCHANTS' SEA SERVICE.

The True Notion of Liberty.

ONE of the first things we *Britons* talk of almost as soon as we can speak, is *Liberty*. When you go into the world, you will hear it spoken of by some who *do*, and some who *do not*, understand what it really means. When rightly apprehended, it is one of the most glorious objects in the world: but do not imagine that *Liberty* will remain where *Virtue* is banished. *Virtue* and *Liberty* are twins; and, to use a figurative expression, proper to the occasion, they came from heaven together.

Those

Those who do not love and honour Virtue, as their darling friend and companion, have very slender ground for believing that Liberty will submit to be *their* friend for any long time. If they treat her ill, she will leave them; and there is but one way of treating her well, and that is, by being honest and just in all our dealings, treating the laws with reverence, and those in authority with all due respect.

The sons of Britons are born to freedom; and happy would they be if they all knew what *freedom* meant. It certainly is not noise nor riot, nor doth it consist in doing evil; but in doing good, obeying superiors, and those who are put in authority over us, in all their just and lawful commands.

Liberty is a guardian angel, posted to prevent abuses in all ranks: it is in all things ruled by law, guided by law, and for law it hath such respect as never to depart from it. To law it appeals, while its enemy becomes a lawless, turbulent, gigantic monster, that devoureth according to his capricious and voracious humour.

Liberty

Liberty is another name for *virtue*. You may hear people of wicked and abandoned lives talk big of liberty, as if they were sent from heaven to guard it, when they are really the messengers of hell. To gratify their own will, they consider not what is the will of God, in whose service alone is *perfect* liberty; and consequently, when the vicious and profligate pretend to be her steady friends, it is high time we should keep a sharp look-out, not to be seduced, and instead of doing *good* to our country, do her an injury.

Many a cunning turbulent fellow has imposed on us in various shapes, and called himself a friend to liberty, that is, a guardian of the poor, and a protector of his country; and had not, at the bottom, a grain of common honesty.

As the only true support of liberty is law, without it we could not exist as a free people: every one would call his own humour, liberty.

The duty we owe to God and our neighbour, comprehends the obligation we owe to the community we belong to. This will lead us to consider if we are acting *right*, for

for whatever tends to disturb the peace, is generally a strong evidence, that we act *wrong*, and against liberty.

A man who is concerned in pulling down a mill, or breaking up a granary, because grain is at a high price, is guilty of felony, and forfeits his life. Such acts as these are against *law*, hurtful to the community, and destructive of liberty.

Whatever complaints we make, should be done in a reasonable way, whether to law-givers or magistrates. The more manly they are, the more they speak the true spirit of liberty: but manliness means steadiness, and a good judgment, to discern the consequences of our actions. If we are not moderate in the use of what is meant for our *good*, we shall turn it into *evil*. If we are not temperate, and heedful of what we do, we may grasp the thing which pleases our present humour, and in the issue find it a vain shadow or a real poison.

Magistrates on shore, and good commanders on board of ship, guard liberty; the first, by officers of justice; the last, by discipline and good order: and where this prevails, all rolls smoothly on.

In

In the love we ought to entertain for liberty, we should have no private, interested views, nor partial regards ; for these warp the understanding, and pervert the heart. Liberty is honest and pure, calm and disinterested. Public good, and due care that no one be injured, are the objects of liberty : but as every one cannot see far enough to judge, some do not know what is good for themselves ; and still less can they judge for others ; so that great caution is necessary. Liberty is a rich jewel finely set, and must not be roughly handled.

What is said of wisdom, may be said of liberty. To be mindful of things past, when we judge from experience ; careful for things present, that we do not increase the evil ; and provident for things to come that we do not overshoot our mark, and bring on the evils we mean to shun.

So long as we are virtuous, and obedient to good laws, so long we may be *free* ; but if we become vicious, and lawless, to a certain degree, Liberty being so pure, good, and virtuous in her own nature, she will disdain to live among the children of vice and folly.

The

The Benefits of setting off in Life with good Principles and useful Knowledge.

IF you set off in life with good principles, you will enjoy the advantages, and remember them with delight. You may learn seamanship with as much pleasure as boys learn to play at cricket. And so far from your being the worse from knowing what is to be done on the great deep, you will be the more active, if you should be hereafter employed on shore.

Of all lively employments, seamanship renders a man the most active, extending to every other thing he undertakes. Whatever a seaman cannot do in one way, he does it in another; he is fruitful in invention, which keeps up a man's spirits in all extremities. The same temper which leads a genuine British seaman to conquer or die, gives force to all that he attempts, and he rarely fails of success.

Nor is a man the less able at sea in the king's service, or in merchants' ships, for being ingenious in other business, but particularly the former; for there are numbers of men
who

who are of every kind of business and calling that you can imagine; and he that is ingenious and active in one way, may probably be the same in another. And for a man to know whatever may be of use to him, is a pleasing circumstance to his own heart, not for his own sake only, but as a friend to the rest of mankind.

Usefulness of a Certificate on Discharge.

A *Certificate* of your service will be an honourable testimonial, and you should always have one. It will describe who you are, and if you have done your duty. It cannot fail of being useful, whether you serve afterwards at land or sea, in the king's or the merchants' service. If you go to sea again, and apply yourself to the duties of a seaman on the great deep, you may soon complete the good work, and distinguish yourself.

The Usefulness of Swimming.

THERE is no circumstance which can be more useful to you, whether you serve by sea or land, than to be familiarized to swimming:

swimming: but, as your friend, I must caution you not to venture where the tide has power: the ebb or flow may easily surprise you. I have known some heedless youngsters perish in this way. This happens to landmen more frequently than to seamen, the latter knowing the force of tides.

Caution to behave well.

WHEREVER Providence may lead you, remember that when you meet the eye of a mess-mate you may rejoice with him, if you are conscious of having behaved well. If you should be placed apprentice to an owner or master of a merchant-ship, and be tempted by an evil example to leave him clandestinely, it will be a very high disgrace to you, as well as an offence against the laws, and you must expect to appear before a magistrate to answer for it.

Let your delight be in *discipline*, as the friend and companion of *courage* and *industry*. And whether as a landman rated, or boy as servant, you will be respected according to your knowledge.

Obey

Obey your master with care and attention in all his *just commands*; and it may be hoped he will not require any thing unjust.

Remember, that the best way to merit praise and good treatment from him, is to be serviceable to him. Let him see by your actions that you honour him; and he will take care, as far as his ability goes, that you shall never want a friend.—If the virtue should be most on your side, surely you will not be less happy on that account.

In every station a good servant is happy in watching his master's eye, to execute his commands. If at any time there should be sufficient reason for your honourable discharge, in the king's service, it is in the breast of the captain of a man of war, or superior commander. In merchant ships, the service depends on apprenticeship or private agreement. In this last, being an *apprentice*, if you are treated unworthily, regular application may be made to a magistrate. If there is good cause for complaint, and the evil is intolerable, the magistrate will do you justice; but do not be rash in judging for yourself, as many a foolish lad has done, to his own hurt.

Take heed of inconstancy; the chance is against you that it will be a misfortune. Indulge no wanton desire of change. Consider well if you have good reason on your side; and how you would be the happier if you were at liberty.

Knowing well for what purpose you come here, and heartily wishing that you may get your bread at sea like an honest and brave young man, consider the advantage, and make a good use of it.

If your parents are old, or friendless; forget them not. Your mite to relieve them will draw down blessings on your head, and you will add to your reputation; and you will do more, you make a *constant* friend of your Almighty Father and Protector!

The toils of mariners are rewarded by good pay, good food, good surgeons in case of battle, and in war the chance of prizes: and, in case of need, provision for wounds to render those toils the more familiar.

If we had twice the number of men accustomed to a *sea life*, it would be happier for *them* and the *nation*: we should be the richer and safer, and they would the more easily relieve themselves, and each other. It is an

honour to any man to have been on sea duty. All men who are laborious, may be sure of employment by sea or land.

You may easily understand, that without seamen, landmen would make but a poor figure; and without landmen, particularly husbandmen, how could seamen live? Their interest is mutual.

Every man is made for his neighbour as well as himself; and as true social love grows into charity, forget not this lesson, that if we have not charity, we shall never see God!

You are sensible, that the same God who governs the land, governs the sea also; and that his good providence *preserves us all!*

We are a nation of *sailors* and *husbandmen*; all other employments depending on those two. By ships, we carry away such part of the produce of our land, our labour, and ingenuity, as we find over and above what we want for our own use; and in return, we bring home from other parts of the world whatever we want or find agreeable to us.

By sea we fight our enemies, when they attempt to rob us of our trade, or plunder our lands, or, as actually happened in days of

yore, when we were less capable of defence, *they enslaved us.* At all times, we must keep *a good look-out*, or we shall have nothing worth *looking-out* for. It is our duty not only to be ready, but when our service is necessary, to engage joyfully to serve our king and country. What can be more pleasant?

You know that we (*Governors* of this Society) interest ourselves with a view to preserve you, and make you clean and comfortable, useful to yourself and others, and prevent your falling into bad company, particularly the company of such persons as are in danger of forfeiting their lives to the laws.

Idleness is the root of all evil; the industrious only eat the bread of *sweet peace*, and *cordial contentment*.

Whatever master you may serve, every lad of good understanding must be sensible, that good treatment depends on his own behaviour. He who loves, honours, and obeys his master, will always stand the fairer chance of being treated kindly by him.

Conditions

Conditions of Service in the King's Ships.

As you are going to sea in one of the King's ships, before you are grown to such an age and stature as may give you a title to be rated as a *man*, your advantages are,

1. An allowance of provisions, the same as to a *man*.

2. In time of war, you share the same in common with the men, in whatever is taken from the enemy; the king being generally graciously pleased to give up the captures to the ship's crew, of whom you will be one, though you should not be yet old enough to be rated Landman-volunteer, or Ordinary Seaman.

3. If wounded in battle, you will have able surgeons to lend you aid.

4. If you lose a limb, or are any ways materially wounded, you have smart-money from the chest at Chatham, according to the nature of the wound.

When a Lad may probably be rated Landman-Volunteer, or Ordinary Seaman.

SOMETHING depends on time, place, and circumstances; but good captains are always disposed to encourage young men.

In time of war, if not in peace, it is natural for a lad of spirit to wish to get on board a ship of war, as an officer's servant; that being attentive to his duty, and well grown, he may, about the age of eighteen or nineteen, be rated landman-volunteer, till he gives proof of his knowledge and ability; then he will be rated as ordinary seaman, and from thence be advanced to able seaman. When it shall be made appear that you know the names and uses of the ropes and blocks in a ship, can go aloft, furl and loose the sails, work a cannon, steer, and such like, you need not fear, in good time, of being rated *able*.

Cleanliness in Ships, the Life of Seamanship.

NEXT to purity of mind, is cleanliness of person; a dirty and a worthless fellow, generally

rally mean the same thing. The cleaner you are, the faster you will grow; and the tighter you appear, the better clothes you will deserve from your master, and the more regard he will certainly shew you.

If you were old enough to be rated, a dirty, ragged fellow, who may be clean and tight if he pleases, let him be where he will, must appear beggarly and idle, unworthy of any other regard than to exercise the rod.

The effect of *cleanliness*, is being so much the more healthy. Cleanliness is the life of a ship. The Wise Man tells us, "That as there is no joy above the *joy of the heart*, there are no riches above a *sound body*:" and experience constantly teaches us that *health* is preserved by *good clean clothing*. *Cleanliness* and *virtue* frequently mean the same thing: as *disease* and rags, filthiness and vice, are as constant in their companionship.

A seaman owes it to his companions to keep himself clean, as a cleanly ship is generally a healthy ship; and you must be sensible that strength, spirit, and activity in the crew, keep pace with health. Where provisions are good, and ships airy and cleanly, very extraordinary

accidents excepted, life is more easily preserved at sea than on shore.

A prudent Care of Money, a Proof of Virtue and Understanding.

A LITTLE goes a great way in supporting the body in health; and, by *moderation*, the mind is rendered calm and peaceful. Intemperance, whether a man be rich or poor, destroys both health and peace.

As *contentment* is the wealth of nature, if you are wise lay up a large stock of it. But remember that prudence is essential to virtue.

It is a part of common sense, in all conditions, to take care of *money*: that is, to *use*, not *abuse* it, or squander it away *foolishly*.

Too many mariners squander their money foolishly, and so do many other foolish people; and, for want of common precaution, often deprive themselves of *necessaries*.

You have heard it said, that fools and their money are soon parted. This we see verified every day in all parts of life.

The

*The true riches of Life is Health, as being of most
Use to Mankind.*

THE health and ability for labour, of the great mass of the people, is their wealth. These are the only riches of the greatest part of mankind; and many a man who abounds in gold and silver, if it were possible, would gladly barter them for strength and ability for labour.

If we consider man's life in general, it may be truly said, He that is content with a little, has *enough*—and he who, having *enough*, is not satisfied, is ungrateful to Providence, and provokes the Almighty to take that sufficiency from him.

He that lives not according to the rules of reason and *religion*, is always in want, let him enjoy what he may.

The Wise Man says, "A very little is sufficient for a man *well nurtured*;" that is, *well taught*, or *well fed*: for it requires no knowledge or experience, to be thoroughly convinced, that he whose desires are *moderate*, is rich with a little.

He that is industrious in his calling, and lives a virtuous life, can hardly ever perish for want, or cease to be in esteem among men.

Manly Sentiments, in all Conditions, the Glory of Human Nature.

WHAT is life, but to give God his worship, and man his due?

If this be the *end* of living, to labour with our hands, and discharge all duties, must be the *means*: we owe it to each other to work. You are learning to be a *man*, and as your friends, we mean that you should not learn any thing you would ever wish to unlearn. It is to be hoped that your habits of thinking and acting will be so manly and like a *Christian*, that they will do honour to yourself and this Society.

I need not tell you, that there are many sensible good young men, who give very early proof of what they *will be*; and many adults who give proof of what they *are*! Many, alas? are very foolish and very wicked. But it is one part of wisdom to look on the bright, as well as the dark side of things.

The

The most *manly* of all our thoughts and actions, is so to live, that let *Death* come when he may, we may receive him, not with resignation only, but with the satisfaction and comfort which spring from the assurance, that the soul is *immortal*; that there is a state of *rewards*, as well as a state of punishments, in a life to come. That the rewards are for the *good*, as punishments for the *evil-doer*, is obvious; and that he who endeavours to keep his conscience void of offence towards God, ought to hope, that, as God is infinite in mercy, every one who has endeavoured to please and obey him, will be accepted of him. Therefore,

—“Nor love thy life, nor hate, but while thou liv’st,
“Live well, how long or short permit to Heaven.”

According to the good old English song, in the view of the little time that men’s lives are lengthened, the comparison of the man and the fly is very just:

“Thine’s a summer, mine’s no more,
“Though repeated to threescore.
“Threescore summers, when they’re gone,
“Will appear as short as one.”

They say it is difficult to clap an old head on young shoulders ; but it is not difficult for any person, not being a fool, nor habitually and blindly wicked, to see the difference between *honesty* and *dishonesty*, obedience and disobedience ; between praying like a *Christian*, and being careless and negligent, as if there were no God to pray to. Therefore what must *he* be, who does not distinguish between rewards and punishments in the world to come.

Apply the consideration of reward, to happiness in heaven ; and of punishment, to the tortures of the damned in hell ; and what must that man be who does not find a double motive to be *good* ; good in every relation towards God and man ?

There is one short way of treating *this world* properly, and as it deserves : This is to think daily, that supposing you should be called upon to leave it, as millions continually are, with little or no warning, if you have made your peace with God ? If you have given him his worship, with your whole heart, and men their due ? This is being prepared to die : and being so prepared is to be wise and happy.

He

- He that lives well, making religion his first care, learns how to look on life and death indifferently; and therefore is always manly, never flinching at the approach of danger, but goes about his work with a joyful heart.—He knows, that in doing his work he is providing for himself, as God intended he should provide. If it is in his power, he provides also for his parents, and his children.

- Such duties are pleasing to God; and every thought and every action of the life of such a man becomes religion.

He that has lived but a few years, and he who has reached the age of man, are they not equally bound to be on their guard, and watch the hours as they fly? If we do not continually learn to do *good*, how shall we avoid *evil*? Who can tell which of us shall fall first.

Youth is the season to mould the *man*. If you are not attentive to your duty while you are *young*, and in a more dependent state, how are you to expect *good inclinations*, humility, and obedience, when you become *old*?

Evil habits prevent the wisdom which *time* would otherwise afford.

Even

Even *old age* does not subdue evil inclinations, unless the fear of God is in the heart.

The *virtuous young man* bids fairest to make the *virtuous old one*; for as he makes approaches to his end, virtue will give him *comfort, hope, and calm repose*, in the clearer view of heavenly joys.

As to *this world*, look round you, and behold the *rich*, in common with the *poor*, hastening to the grave.

It being indisputable that life is short and uncertain, it ought in all reason to humble all the children of men.

Every man who is not *humble*, or is *proud*, acts as if he were insane.

Be not afraid of *religion* respecting your present fortunes; for the most distinguished warriors, and the bravest among the children of men, have been *good Christians*.

To live so as to be neither anxious for life nor to fear death, is the height of human happiness. This gives a man the calm possession of his own soul, rendering him bold without folly, and intrepid without rashness; pleased with his condition, as appointed by
God;

God; and joyful under every circumstance, as being under his Almighty protection.

Joyfulness in life, and hope in death, act with mutual power and mutual comfort to each other; and both produce a satisfaction which the world cannot give nor take away.

If you would be *happy*, make the love of truth and justice and the fear of God, your constant *guides*; and *innocence* and *calm contentment* will be your *companions*, ever faithfully pointing out to you the way to ease and comfort here below, and life and happiness eternal in a world which has no end!

Is not he a fool of the first kind who does not know, or does not consider, that men do not die like dogs?

If you are *good*, you will be happy after death, exceeding all that you or any man upon earth can possibly conceive: But if you are *wickedly impenitent*, you will be miserable beyond description. One or other of these things must happen.

For the same reason that you are a reasonable, you are also an accountable, creature, and not a *dog*, nor any brute animal that dies
like

like a dog. Your soul is immortal, it cannot die; and you certainly will be *happy* or *miserable* in a life to come.

The Distinction of Wisdom and Folly the greatest among Men.

FROM the dawnings of reason to the grave, in all conditions men exercise themselves in *wisdom* or *folly*. The very infant is quiet and good humoured, and gives signs of *reason*, or is quarrellsome, vexatious, and perverse; with this difference, that he may be in pain of body which he cannot describe but by his cries.

There are but few things which regard the conduct or behaviour of men towards God, or towards their fellow-creatures, which are not *wise* or *foolish*.

The true way of discovering the wise man from the fool is, by comparing their conduct and behaviour with respect to the commandments of God.

“Behold,” says the Wise Man, “the fear
“of the Lord, *that is wisdom*, and to depart
“from evil, *that is understanding*.” Now what is meant by the fear of the Lord, but taking
the

the greatest care not to offend him? Every night of your life account with your heart, wherein you may have offended God, and sue for forgiveness. If you suffer the account to run deep in arrears, it may be attended with the most deadly consequences.

“The wise man’s eyes are in his head; but “the fool walketh in darkness.” And never is he more in darkness than when he indulges himself in sin.

By the same authority we are told, that “A wise man feareth and departeth from evil, “but the fool rageth and is confident.” It is because he is in a habit of folly that he cannot discover himself to be a fool.

The fool returning to his folly, is justly compared to “the dog returning to his “vomit.”

*The Man who accounts continually with his own
Heart can hardly do amiss.*

A LITTLE thought, and a virtuous intention, will render you, even at your age, much wiser, to all the intents and purposes of wisdom, than the oldest, who, being fond of
life,

life, put off the day of considering what they are about; giving proof that the difference between a wise man and a fool is greater than between a very *rich* man and a very *poor* one.

A rich fool is oftentimes but so much the more a fool. His very riches render him an object of compassion. But was ever a poor man the poorer for being *wise*? In the end he will be *rich*! The favour and mercy of Heaven, which are beyond all price, will be his happy lot. Consider this, and in all fortunes rejoice. There is *one* who is infinitely wise and good, who governs all!

We are all *accountable for our time*: it is the rich talent we are entrusted with; therefore *consider*, every night, what you have been doing during the day past:

If you have kept your tongue from evil-speaking of every kind.

If you have kept your hands from doing any thing hurtful to another.

If you have guarded yourself against temptation.

If you have kept your *heart* with such diligence, as not to devise any thing base, impure

pure, unjust, or unworthy your character as a *Christian*; and if you glory in being a *Christian*!

If any *evil* has befallen you, if you have borne it with patience and resignation.

If any *good* has come to you, if you have enjoyed it with moderation and gratitude to God.

If you have lent an ear to the poor.

If, in all your pursuits, you reflect that your soul will be *saved*, or it will be *lost*, that you will go into heaven's joys, or hell's torments.

If you obey the *commandments* of God, that then you will have nothing to fear.

If you are *ashamed* of doing a *foolish* deed, and *afraid* of committing a *wicked* one, that you will be safe.

If you are in general virtuous, whatever hardships you may go through, life will glide on gently, and you will neither wish to see an end of it, nor be anxious to prolong it.

Now, my good lad, if you set off in this manner, you cannot fail of doing well: and there is no reason why you should not do
this

this, as well as the son of a lord ; you are, in many respects, less exposed to temptation than him.

Be assured, that if you get a virtuous, good habit, every thing will fear the face of good-humour ; and in the calm, or the storm, in the hour of silent repose, or in the loud thunder of battle, you will *act like a man*. You will do your *duty to God*, your king, and your country !

If you keep your heart with diligence, at all times, you will perform those duties, when there is the least probability of dying, which you should wish to do, were you about to die.—And being always prepared for death, the sweets of life will be so much the less mixed with bitters : they will be more pure and pleasant. And if your cup should be much embittered, as frequently happens to the best of men, your *resolution* will be strong enough to receive it in a *manly* manner. You know it comes from the hand of God ; and that a day may change your condition for the better : if it is very hard to digest, still you will conquer, by your confidence

confidence in God: and if it brings your life to an end, even then you will look forward with joy to the mansions of everlasting glory!

Thus on every side you will be prepared, and stand firm as on a rock, even the rock of your eternal salvation. You will follow the banners of our blessed Lord, who commands us to *rejoice*. What can the *greatest* of mankind do more? In the fight of God *you* will be *great*.

You will be firm and valiant, though the earth were moved; the waters rage and swell; and the mountains shake by the tempest. If you confide in God the sovereign Ruler of all nature, you will not be astonished nor cast down: you will be a match for all events, and neither the thunder of cannon, nor thunder from the skies, will dismay you. With the heart of a *Christian*, and the understanding of a *man*, you will look up to heaven, and say, "Keep me, O Lord! under the shadow of thy almighty protection, and, whether in life or death, I shall be safe, for I am *thine*." "my heart it devoted to thee, O my Father and my God!"

That you may be *happy* here, and enjoy eternal happiness in the life to come, is the sincere and warmest prayer of your most true and faithful friends.

For the GOVERNORS of this
CORPORATION,

J. HANWAY, Dep. Tr.

6 JU 62

